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MISSIONS AND RURAL PROBLEMS

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THE RELATION BETWEEN THE YOUNGER AND THE OLDER CHURCHES

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THE CHRISTIAN MISSION IN RELATION TO RURAL PROBLEMS

Volume VII

INTERNATIONAL MISSIONARY COÖPERATION

Volume VIII

ADDRESSES ON GENERAL SUBJECTS

THE JERUSALEM MEETING OF THE
INTERNATIONAL MISSIONARY COUNCIL

MARCH 24–APRIL 8, 1928

VOLUME VI

The Christian Mission in Relation to Rural Problems

WITHDRAWN

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Part One

PRELIMINARY PAPERS

PUBLISHED IN PREPARATION FOR
THE JERUSALEM MEETING

Except in the case of statements and recommendations adopted by formal vote, the International Missionary Council is not responsible for the opinions or statements expressed. The preliminary papers were distributed in advance of the Jerusalem Meeting to all the delegates for their information. None of these papers was formally presented to the Council and no action was taken by the International Missionary Council in reference to them.

EDITORIAL NOTE

FOUR papers were prepared for the Jerusalem Meeting of the International Missionary Council to make available the best thinking and experience of those who have given attention to the conditions of agricultural and rural life as a world problem.

The first paper, by Dr. Kenyon L. Butterfield, is a statement of general principles that need to be considered in the preparation of any program of practical work. Dr. Butterfield is President of the State College of Agriculture and Applied Science at Lansing, Michigan, U. S. A. He was a leading member of the famous Country Life Commission appointed by President Roosevelt and later was a member of the Educational Commission sent to China in 1921 by the mission boards of North America and Great Britain. He is also Vice-President of the American Board of Commissioners for Foreign Missions.

The second paper includes the experience that has been gained in church and missionary work in rural areas in Asia, Africa, and Latin America as well as in Europe and America. Much work of great variety has been wisely done in many rural areas under the auspices of Christian missions and churches. The records and reports of such work are to be found mainly in magazine articles and in seldom-read mission reports. To make a comprehensive survey of all such work in Asia, Africa, and Latin America would have required the preparation of a large book. Manifestly this was not possible in the short time before the Jerusalem Meeting, and it was therefore decided to call attention to a few examples of work that have proved their value. The arduous task of collecting and sifting this material has been done by Mr. W. J. McKee, formerly principal of the Moga School in the Punjab, India, who has diligently examined the vast volume of source material in the Missionary Research Library in New York City, and elsewhere. In the final preparation of this material he has had the assistance of Miss Helen Bond Crane, formerly a Secretary of the Young Women's Christian Association in China.

The third paper outlines some essential elements of a practical program. This was prepared by Dr. Thomas Jesse Jones, Educational Director of the Phelps-Stokes Fund, and is based upon his wide knowledge of work in rural areas in America and his studies of missionary work on the continent of Africa and in the Near East.

The fourth paper is a study of rural Korea and may be regarded as one of the pioneer efforts in this part of Asia in the use of the technique of scientific social investigation which has become so widespread in the United States in the last twenty years. Dr. E. de S. Brunner, the author of this report, has been engaged for fifteen years in the study of rural conditions in the United States, and during the last seven years, as director of the Town and Country studies of the Institute of Social and Religious

Research, has carried to completion a number of nation-wide investigations of various aspects of the rural problem.

Added to these preliminary papers, which were distributed before the Jerusalem Meeting, are three other papers by Dr. Brunner, reports of his investigations in China and India and a summary statement on Asia as a whole. Due to disturbed conditions within China and to limitations on Dr. Brunner's time, widespread field investigations could not be made in that country and only a brief report is presented, based chiefly on interviews with a group of workers who met in Shanghai. Of these reports by Dr. Brunner only the one in Korea was circulated before the Jerusalem Meeting.

CHAPTER I

CHRISTIANITY AND RURAL CIVILIZATION

NOTES ON THE RURAL PROBLEM FROM THE POINT OF VIEW OF CHRISTIAN MISSIONS

Kenyon L. Butterfield, LL.D.

"Thoroughly to Christianize human life is a process partly geographical, but also intellectual, social, industrial, national, and international. It can be accomplished only with mutual appreciation, coöperation, and progress. The Orient and the Occident must work together for the stupendous ideal. The foremost problem and inspiring task of Christianity at the present time is to appreciate and apply the full Christian gospel of God." DR. ROBERT E. HUME

I. INTRODUCTION

DR. HUME has here phrased almost authoritatively the purpose, the scope, and the method of modern missions, as indeed of modern Christianity. The purpose is to Christianize human life; the scope is to reach all of life—industry, social affairs, government; the method is the cooperation of all peoples. We are called to appreciate, and to apply in practical working fashion, the spirit and attitude of Jesus toward the personal and collective labor and life of all mankind.

Doubtless there will be to the end of time differences of emphasis as between the inner, personal, Godward side of religion and the outward, social, collective, neighborly side; but there seems to be no escape from the fundamental need of forever stressing the unity of the two. The abundant life for each individual soul both as end and as means is central; learning to live together in this crowded world is equally central. Whether we turn to the two great commandments of the old dispensation, verified and vitalized by the new, or whether we call upon modern sociology to bear witness—the testimony is the same. In the practical applications of our religion, the abundant life for the individ-

ual depends in large measure upon his opportunity to grow as a person; but his growth is conditioned by society and by his functions as an active servant of that society.

There is one consideration not sufficiently stressed or even duly recognized in our conventional religious thinking. A deed done, a word said that conforms to the spirit of Christ is Christian. Medical missions, educational missions, agricultural missions are in themselves Christian—Christ-like—quite apart from any advantage they may bring to the missionary enterprise or to the Church as a whole with respect to personal allegiance or institutional prestige. Furthermore, they are, in themselves, Christian if they are really helpful, even if we are not certain that they are motivated by religious impulses. We must root out the fatal "heresy of labels," the all-too-prevalent insistence that only those things are Christian that are done under the auspices of a Christian institution, that only those people can do Christ-like things who carry Christ's banner, that only those deeds are Christian which are so advertised.

In our Christian enterprise, therefore, the social application of Christ's spirit will have the main emphasis in practice, while we continue to realize that the individual inner life is to be conserved both as an end in itself and as a means of social development.

Now the query arises, Are the needs of rural people such as to require particular study or effort in comparison with urban or general needs, when we are planning and attempting the Christianizing of human life? If this query be answered in the negative, it is a waste of time to discuss it further. But it seems to an increasing number of students of social progress that the rural needs of the world require special consideration and even institutions specially adapted to rural work.

II. THE SIGNIFICANCE OF RURAL AFFAIRS

So we are now concerned with the question, Why do rural people need special attention in a Christian program for the

world? The answer lies partly at least in such considerations as follow:

The rural people are significantly numerous. It is probable that two-thirds of the world's population, or roughly 1,000,000,000 people, live on the land and make their living primarily from the land. All the great mission fields are from seventy-five per cent. to eighty-five per cent. rural. When we consider a Christian program for the whole world, we find that Russia is eighty-five per cent. rural, that the Balkans are rural, and that even industrial countries, such as Germany and France, are one-half rural. The United States is still half rural socially, and a third rural industrially. It may be said that numbers of themselves do not signify. True in a measure; but it is obvious that when an approach is made to a population of which four out of five or even three out of five are farmers, this quantitative fact in itself has deep meaning for the enterprise in mind.

There is an essential and vital importance inhering in the work of the farmers, for they supply food and all other soil-grown products. Human civilization has its roots in the materials and forces of the earth. But the greatest material resource of all is the soil. Of more value to the sons of men than all gold and silver and precious stones, all coal and iron and oil, is the plant food in the upper few feet of the earth's surface. It provides food for man, feed for domestic animals, fibers for clothing and a host of other uses, and wood for many vegetable oils, as well as all the flowers of the field. There is at present no substitute for the soil and there is none in sight. So far as we can now see, all future generations of men will be completely dependent upon the perpetual conservation of these soil powers. Other physical resources will be exhausted; the soil is inexhaustible when properly handled. The relation of population to food supply will be significant so long as population continues to increase. Urban civilization, increasingly based on industry, is increasingly dependent upon the soil, at least for its food. The utilization and the conservation of soil resources are in the hands of the farmers. Their skill, their intelli-

gence, their sense of responsibility are all vital to mankind. Therefore, a program that attempts to Christianize the work of men cannot neglect the soil and the soil-tiller. His task is the primal one of subduing the earth to man's basic needs.

There exists a peculiarly intimate relationship between work and life on the farm, especially between the vocation and home life, and between the economic and social phases of rural activity. It is often said that agriculture is not only a means of making a living but also a mode of life. In its simpler forms, the farm family produces its own food and many other necessities and sells very little. Even in commercial agriculture, the whole family participate to some extent in production, or at least are intimately acquainted with the problems and activities of production. The home is on or near the farm. Often women work on the land, children almost always at an early age. And then there are intimate individual and social inter-relations. There is a close correlation between income and life, between the standard of living and the standard of life. In a peculiar way the intellectual development and the social advance of the rural folk are tied up with effective agricultural practice, with skilled production and efficient distribution. The significance of scientific farming, the uncertainty of the weather, a score of factors peculiar to agriculture and affecting the life as well as the living of the people constitute a need for specific attention.

As a class farmers in general live apart. Even in the United States, where transportation has revolutionized country life, the farm family lives considerably by and to itself. The rural villages and hamlets of the world, hundreds of thousands of them, perhaps millions of them, are distinctly isolated from the great centers of population. It is not possible to make an approach to these groupings except in terms of this apartness. There is perhaps some distinction to be made between those farm families that are relatively isolated units and those that live in villages; but it is doubtful if the distinction is of great significance. The

setting is still rural, and the work, the interests, the talk, the problems are of the soil.

The rural village or local community as a social unit is of first-rate significance. Rural civilization will become economically efficient and socially Christian only as these natural local groupings or units of people do their work efficiently and live their lives in a Christian spirit. Rural progress cannot be achieved *en masse*. It lies in the steady growth of the social units that compose it. Neither can we Christianize a country merely by persuading a few individuals here and there to be Christian, or even by placing a church in a community, unless that church seeks to make the life of the entire community a Christian life. Whether we seek better farming practice, more efficient and more profitable marketing, and better credit facilities, or whether we endeavor to make the religious motive dominant in human relations, we must influence people as they work and live together. The local community boundaries are the horizon for most of the interests of the group. Social institutions, like church and school, are effective only as they are serving the community. The individual application of Christian principles is made, if made at all, in terms of living with others of the local group. Consciousness of community is vital psychologically, educationally, sociologically, religiously.

Unquestionably, habits of work, modes of thinking, reactions to leadership and to great movements have among rural people certain distinct characteristics. Just as the physician, the teacher, the hand-worker, the business man each has his characteristic psychology, so has the farmer. It is due partly to occupation, partly to geography. It is not true that rural folk are fundamentally different from other people, but their channels of self-expression, their handling of ideas, their ways of thinking about problems, are profoundly influenced by their social apartness, their lack of constant contact with other interests, their relative freedom from noise and pressure. Doubtless a generalization of this sort is not equally applicable to both extremes of rural life—the illiterate and superstitious farmer of a

backward civilization, and the wonderfully alert farmer of a highly organized and educated country. But it is valid as a broad principle, and it will continue to be valid no matter what happens to the village and hamlet or the separate farm home, no matter what quick transportation and communication may evolve, so long as broad acres survive, and so long as the procession of the seasons, the open sky, the climate and weather, the human contacts with soil and plant and animal continue.

The rural people have been neglected in movements for economic and social reform. This fact need not be overstressed, for quite naturally the problems that have arisen out of the factory system and out of the crowding of people into the cities have called for activities designed to ameliorate economic and social conditions in these cities. The huge numbers involved in rural life, the segregated groupings, the less obvious exigencies, have made the rural problem difficult and have caused a relative neglect of the rural population. Even in missionary areas not yet industrialized, where reform movements are not so obviously at the front, the political, economic, and educational interests of the cities are given first and major attention, the urban and industrial problems press for solution, and there is this same tendency to neglect rural interests.

In all industrial countries there has been a measure of exploitation of the countryside and of the rural people. The power of organization has much more easily developed in industry and cities, and the many difficulties of organizing farmers have tended to work to their disadvantage. Agriculture itself has many elements of risk due to varying conditions of soil and weather and to the perishable character of many of its products. Wealth accumulates in the city and social institutions are more efficient in the city. Leadership concentrates in the city. The whole movement for 100 years has been not only to strengthen the city relatively but even to weaken the country. This fact has a vital bearing upon the spirit and development of Christianity in rural fields.

We are coming into a régime of urban and industrial dominance the world over. The challenge of organized industry and urban leadership is upon us. Yet we still have these 1,000,000,000 people on the land. The land still has its significance for human welfare. The very success and power of industry and urban life call for special attention to rural people. This observation is pertinent, because nothing can stop industrialization: it is a slow but sure process. Agriculture, however, will remain so long as soil-grown products are needed, no matter what the extent of industrialization. This important observation is illustrated in the case of England which, after more than a century of apparently deliberate neglect of agriculture, at last finds itself facing a serious agricultural situation.

The farms are supplying a constant stream of human migration to the cities. The growth of industry is calling for more workers. Other forms of occupation, even the professions, will enlist the rural-born in any society that permits fairly free movements among its social groups. Farm youth will go to the city. Shall we adequately prepare them to go? Shall we permit the sources of urban rehabilitation to be contaminated? Or shall we seek to make the soil the breeding ground for a superior quality of folk, for both country and city service?

There is involved a fundamental moral and spiritual question, difficult to define and yet of real importance, namely, the relation between life on the land and the development of character. The farmer works with nature at first hand, and the religious aspect of this intimate contact is of great significance. No worker in the world is more completely under the law of nature than the farmer, or so immediately the beneficiary or the victim of nature. Whether the farmer shall be a pagan fatalist or the possessor of a lively religious faith is an issue that will always emerge from his daily work. Moreover, we should preserve what the Danes call "the joy of the soil": the romance, the beauty, the poetry, the spiritual significance of intelligent manipulation of soil and plant and animal. The constant revelations

of beauty in the rural environment are essentially religious.

In the long look ahead, the success of the world-wide quest for democracy will be profoundly affected by the farmer's place and influence in society. A successful democracy is dependent upon intelligence and education, upon occupational skill based upon science, upon the organizing power of its various groups, upon interest in a coöperating world. This is a Christian problem. Are these rural masses to be included in the democratic movement, encouraged to adopt or maintain democratic ideals? Are they to participate in the solution of the problems of a free society?

The rural folk should be mobilized on behalf of world progress. This is the constructive side of the question just asked. It is absurd to think of a world-development formula that omits the rural people from its scope. They now have a great contribution to make. If for any reason they are not making the contribution they should, so much the more reason for paying attention to these potential reserves in the campaign for a better world. Probably for the remainder of this century at least, half the world's population will be rural folk. Are they or are they not to make their full contribution to the Christianizing of the world? Are they to get the habit of international coöperation?

The restlessness of rural populations, as indicated in modern agrarian movements, is indicative of the presence of problems that should be worked out from the Christian point of view. In the United States and Canada, in eastern Europe, in China, in India, there are clear indications that the rural people are determined to play a larger part than heretofore in the settling of at least those affairs that have to do with their own welfare.

III. THE STATESMANSHIP OF RURAL AFFAIRS, WITH SPECIAL REFERENCE TO CHRISTIAN MISSIONS

With this background of reasons for special consideration of the rural aspect of the Christian program the world over, our query now is, What is to be done?

First of all, we must make clear what is actually involved

in the effort to Christianize the life of the world. In the process of reconstructing the machinery, the program, the detailed work of the Church in the light of the strategy involved in Christianizing the world, we must find working principles applicable both to urban and to non-urban areas. In harmony with the best efforts of the modern church at large, there is a distinct trend toward revising the missionary program in such fashion that Christians the world over will seek new forms of coöperation in the attempt to transfuse the individual and collective life of mankind with the spirit of Jesus. The "new missions" are a coöperative effort to Christianize all of human society, an effort in which the groups with greater wealth and experience will give aid to those groups with less wealth and experience, provided aid is needed and desired. This principle applies to the United States as well as to China or elsewhere. In this world program, the West can aid the East, and the East can aid the West. For example, on the scientific side of agricultural development there is little question but that the West can be of remarkable service to the East. On the other hand, the wonderful individual skill of a hundred generations of Chinese farmers is significant to the world at large.

We find, then, that the revision of mission work is in keeping with a world-wide program that attempts to embody the ideals of Jesus in human affairs. For the effort to carry through the application of Jesus' principles and spirit to all the activities of mankind, and to bring to bear upon human life His unique power, is a matter of concern the world around. This objective must be put in such fashion that it will be recognized both within the Church and without it. Applied Christianity is sound doctrine even for those individuals and social groups motivated not primarily by religious considerations.

IV. GUIDING PRINCIPLES IN THE DEVELOPMENT OF A CHRISTIAN PROGRAM

We come, then, to the need of specifying a program in accord with Jesus' teachings. All that can be done here is to indicate certain large ends that will probably receive

pretty general agreement as goals of Christian endeavor. They may be stated somewhat as follows:

1. Recognition of the intrinsic worth of the individual as such.

2. The largest possible opportunity for each individual to develop his full intellectual and moral capacity.

3. The coöperation of individuals, particularly in the local group, for the common welfare of the group and the benefit of society.

4. The creation of a unity of personal and social life; of the idea that moral and spiritual and even mental growth and development are gained only in part through meditation and reflection, and must also be developed through the activities of the daily work and life. The secular must be spiritualized. Spiritual energies must have channels through which they can operate, and these channels are found both in occupation and in the social contacts of family and community.

5. Emphasis upon the vital need of eliminating prejudices arising out of differences of race, class, human capacity, and exaggerated nationalism.

These ideas have been put with considerable force in a statement made by one of our American denominations as follows:

"We believe in making the social and spiritual ideals of Jesus our test for community as well as for individual life; in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: 'Love thy God' and 'Love thy neighbor.' We believe this pattern ideal for a Christian social order involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in coöperation with our fellow human beings and with God, in the everyday life of society and in the development of a new and better world social order."

V. THE PLACE OF THIS IDEAL IN AGRICULTURE

The same "social creed" or statement goes on to indicate the application of these general ideals to the rural problem. It means:

1. That the farmer shall have access to the land he works, on such terms as will insure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.

2. That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

3. That there shall be every encouragement to the organization of farmers for economic ends, particularly for cooperative sales and purchases.

4. That there shall be available an efficient system of both vocational and general education of youths and adults living on farms.

5. That special efforts shall be made to insure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.

6. That there shall be a widespread development of organized rural communities, thoroughly democratic, completely coöperative, and possessed with the spirit of the common welfare.

7. That there shall be the fullest measure of friendly reciprocal coöperation between the rural and city workers.

VI. WAYS AND MEANS

No effort will be made in this paper to give detailed and practical suggestions for a concrete working program to forward such ends as have been indicated. As a matter of fact, many programs will be needed, for it must be remembered that each community is a problem within itself. The main purpose of the present discussion is to indicate certain

general principles which it is believed are necessary for all the agencies involved in the problem to recognize and utilize. At the outset, there must be the hearty commitment of the mission boards, the foreign missionaries, and leaders of the indigenous churches to whatever program is agreed upon.

The farm has for decades been used in many mission fields as a part of the equipment and teaching, and the promotion of better farming is by no means a modern aspect of missionary endeavor. It is only within the last twenty years, however, that there has been an agricultural missionary group solidly at work on a large scale. It must be remembered that there are 100 agricultural missionaries now in service in various parts of the mission fields, and that there is among them great wisdom growing out of their service that should be utilized to the full in new developments.

1. First of all, it is desirable to have an interchange of specialists and of expert leaders. The scientist, the agriculturist, the leader of farmers' organizations, the economist, the sociologist, the welfare worker—these should be exchanged between countries as freely, as frequently, and as regularly as possible, and the machinery for carrying out this plan should be developed under all auspices that can by any means make a contribution. No one agency will suffice. Undoubtedly agricultural missionaries who are scientists can be of real service in many countries and should be sent out. But the general principle is that of common interchange of trained men and women in order that all the available skill of the world shall be brought to bear upon all the rural problems of the world.

2. The number of rural missionaries should be increased. It is probable that the definition of function to be rendered by rural missionaries should be enlarged beyond the concept indicated in the term "agricultural missionaries." Rural missionaries will do work which lies distinctly in what are commonly recognized as rural areas, whereas agricultural missionaries deal more specifically with technical problems

of production and distribution. There are perhaps four groups of rural missionaries to be recognized:

a. Trained scientists who are ready to give their service as research workers and teachers to those countries that are in need of such contributions but are as yet unable through local resources to supply a sufficient number of trained men of their own nationalities. Students of plant and animal diseases are especially needed in nearly all mission fields.

b. Agricultural specialists who will be able to take the scientific information and apply it to the practical problems of the working farmer. An illustration of this service is in the field of improved seeds and improved methods of culture.

c. Social engineers—persons trained in the social sciences and capable of utilizing the best we have in this field for the development of economic and social life in the villages and hamlets. This term might be given a definition broad enough to be inclusive of any type of service that will improve the social conditions of rural folk, such as that rendered by teachers and preachers.

d. A special group devoted to the training of teachers and preachers for rural work. One of the great needs is the training of a relatively large number of native workers who understand the rural field and who are willing to give their lives to that field. Not only are rural teachers and rural preachers needed but combination workers, that is, preachers who can help the farmers in their practical problems, teachers who can do the same or who can preach. These types of village workers must be versatile rather than too highly specialized. The service of these preacher-teachers, teacher-preachers, preacher-farmers, teacher-farmers does not by any means eliminate the regular teacher and preacher.

3. The local community or rural village should be taken as the unit of endeavor in rural missionary work. This aim is vital to the adequate building of a rural civilization everywhere. It is in these local groups that rural people make or

mar their lives. Here they have their contacts, here they get their living. If they can be Christian here, they are Christian. If they cannot be Christian here, they are not Christian. The development of the individual farmer in his local group and on behalf of his group is the only sure way to a Christian civilization. We need then a common program and a common approach to the development of the rural village.

It is interesting to note that the newly organized International Country Life Commission, with headquarters in Brussels, Belgium, at its conference in that city in 1926, and again at its conference at Michigan State College in 1927, accepted the idea that there should be developed in the near future some sort of rural community formula that can be utilized the world around as a framework for an adequate rural program. The outlines of such a formula were discussed at both meetings, but it is thought best not to incorporate such an outline in this text. Rather it is hoped that the rural missionary forces themselves, utilizing Dr. Thomas Jesse Jones's keen analysis of community life, together with such other material as may be available, may participate, together with the International Country Life Commission and other agencies, in developing such a formula.

Two or three resolutions of the International Country Life Commission are pertinent to this discussion:

"Fundamentally the emphasis should be placed upon the maintenance and development of the quality of people on the land in respect to their standards of life and the level of their attainment, their intelligence, their moral and character training, and their participation in community and civilization building.

"As the major objective in promoting a more satisfying country life it is suggested that there be specific concentration upon the problem of maximum development of local rural groups.

"Country life of the future will develop in a direction which will correspond with the mentality of farm youth.

Therefore, it is necessary to consider diligently the trend of thought of farm youth and to get the young people of the farm experienced in and attracted to the farming occupation while they are still of school age, in a way which will show the good side of farm life and make possible earning an income within the circle of the farm family."

It must not be forgotten that the community idea and a community program do not imply community isolation. It is not sufficient for a community to be highly developed, but communities must be inter-related both for their own best development and for the contribution of their peculiar gifts to a nation or to the world. Community consciousness is not community egotism.

4. Obviously, as a part of this development of the rural community, there must be efficient local social institutions. The forms which these institutions will take vary in different countries and in different periods of time. What will answer to-day may not suffice for the next generation or even for the next decade. But there seem to be certain types of social institutions that we have reason to regard as fundamental and that must play their full part in each local community.

a. First of all, of course, is the family in whatever form it may exist. It still is the most significant social group. The family group is characteristic of all countries and is an essential social agent in rural work and life. The family interest and activity need correlating with the interests and activities of other families in terms of community consciousness and effort. The ideal community is a family of families where common interests are pooled and diverse interests are reconciled.

A consideration of the family involves the question of the place of woman, her needs, and her contribution to the task of civilization building. Does not the answer lie in a function that is twofold, that of the homemaker who finds homemaking a career, but who translates the task not only into the rearing of a family in adequate fashion, but into the projection of the home into the life

of the community? In some respects, the supreme service of Christianity has been the revolution of men's attitude toward the womanhood of the world. What a Christian program can do for women, and what Christian women can do for civilization, are vital elements in cooperative Christian work.

It is usually assumed that all the efforts for rural advancement imply quite as much attention to the women as to the men, to the girls as to the boys; yet there can be no doubt that in actual practice not only may insufficient attention be given to the problems that have to be approached from the women's point of view, but that there may even be neglect of the very philosophy of women's potential development and influence. It is peculiarly important, for example, to realize the place of the home as a school and the place of the homemaker as a teacher. There is a world of meaning in any program that endeavors to assist the mother of the family wisely to teach and to influence her children with respect to all the larger issues of life. Probably this aspect of woman's work is more important in rural communities than in urban communities, because the family retains longer in the country than in the city its unity of activities and the coöperation of its members.

b. The school, or means of education, is another important social institution. This agency is so fundamental that little needs to be said about it except to mention it. We have yet to discover, however, the most effective type of rural school. We have not yet sufficiently standardized the need in this respect. There should be a large measure of agreement on the part of our missionary educators on this point.

Adult or continuing education is one of the literally huge problems of rural development the world around, in the mission fields as elsewhere. The ideal is, of course, that there shall be both opportunity and incentive for every person, the day that school days are over, to continue somewhat systematic study until life's days are

over, with respect both to occupational and to personal and social problems of development. The mass education of China, for example, is a capital instance of the importance and possibilities of this aspect of educational endeavor.

c. Voluntary farmers' associations organized for purposes of economic efficiency, for health, for recreation, for sociability are another vital factor. Every encouragement should be given to rural people to get the habit of collective action. Lack of adequate organization is one of the intrinsic weaknesses of farmers. Organizations over wide areas, even in agrarian movements, are to be developed, but the training ground for organization is in the local community and there is where it has its largest influence.

d. The institutions of religion—the church and its allies —constitute, of course, a vital type of social agency. Here again, it will not do at all to transfer the experiences of the city church into the rural village. The very program of the church, especially its organization and certain of its activities, must be studied in the light of the peculiar needs of the village and the village people. No effort is made in this paper to enlarge upon the specific activities of the church. Some examples of what the churches and missions are already doing in rural areas are given in the second paper in this volume. It is assumed that the church is central in all efforts to Christianize the world.

5. We must not permit the economic question to dominate the situation, important as it is. There is a culture belonging to country life. In older civilizations there is much in the past that can be preserved both of the artistic and of the ethical content. There are traditions that need to be conserved, especially if they can be enlarged and transfused, but the Christian teaching must be added rather than eliminated. In most mission lands there is a great past to build on in this matter of rural culture. The tendency of Western-trained missionaries is to sacrifice this culture of the past for the efficiency of the present.

Quite likely one of the most difficult problems facing rural and agricultural missionaries is the prevalence of the idea, unfortunately not confined to mission countries exclusively, that hand labor is degrading. The dignity and value of manual work from every point of view, physical, educational, spiritual, needs to be both preached and demonstrated by the missionary. It is fundamental to progress. It must begin with the young and it must produce such a spirit of pride in the adult that he will not yield to the notion of accepting for himself an inferior status merely because he is a manual worker.

6. The education of native personal leadership is another important factor. Eventually governments will have to train most of the rural leadership in the country. But much assistance can be rendered by the churches. Perhaps the most vital contribution which can be made is to initiate the training of agricultural specialists, rural teachers, teacher-farmers, preacher-farmers, teacher-preachers, and so on. We need a host of men and women who have caught a vision of the rural field, who are willing to dedicate their lives to the service, and who can receive a training adequate to the task so that efficiency shall be linked with high purpose.

7. The development of training schools is imperative, both in the mission fields and in the home country, for the purpose of giving as adequate preparation as possible for service in the rural areas. It is impossible even to outline in this paper the problem of adequate training for agricultural and rural missionaries. Perhaps, however, the whole question in its breadth and scope can best be indicated by a few extracts from recent reports and addresses by Dr. E. W. Capen, President of the Kennedy School of Missions, Hartford, Connecticut. Dr. Capen has caught the vision of the larger problem as well as realized the character of the training needed by the average missionary who seeks, or finds himself in, the rural field.

"A vast majority of all the people in the mission lands are of the farmer class. Those can best help them who have

the rural viewpoint. . . . Most general missionaries are either located themselves among rural and village people who are mainly farmers or they supervise work among rural people. . . . Mission boards and missionaries have made too little of the fact that the great bulk of people on the mission fields are living in rural communities. It is these who must be reached if the nations are to be Christianized, and they can be reached most effectively only by workers, foreign or native, who understand the practical problems of their daily life. . . . While the solution of this problem lies mainly with the training schools on the field, yet it is important that those sent out of America or Europe to supervise this work should themselves be rural-minded. This is one reason why some missionary leaders are looking to the agricultural colleges for recruits. Such graduates, after a theological course, would be admirably fitted for this type of service. . . . The call is for a community program. . . . The school should help the students and the community from which they come to live a normal, healthy life. . . . There are types of coöperation and social service which can be developed around the schools as a center and which will help to improve the life of the community as a whole."

8. The problem of financial support is still another important question. There is no aspect of foreign missions work more puzzling or more important than this. Any such program as has been indicated would be a costly one. For example, any effort to reach the rural people of China, scattered among 100,000 villages and 1,000,000 hamlets, is a stupendous thing. Obviously, the whole field cannot be covered at the outset. What is the strategy of the campaign? Centers doubtless must be established illustrative of the work to be done. But even this would call for large funds. What is true in China is certainly true in India and to a lesser extent in all other mission fields. It may be suggested that there are at least two essentials for securing financial support for so large a task:

a. A rural missions program worked out by those on the

field and those in the home country most competent to advise.

b. The presentation of this program both in the home country and in the field itself as an object of support. There must be united effort to enlist the interests not only of churches generally, but of particular persons or groups who subscribe to the need of special attention to the rural field.

9. The International Association of Agricultural Missions, which has been organized in North America, and similar associations in other lands, should be given every possible encouragement to aid the movement to enlarge the scope of Christian work in rural communities in mission lands.

10. An important consideration in a rural missions program is the relation of mission institutions to the government of the country in which the missions exist. This is by no means a new problem, but it may have specific applications in the rural field, which is unique and varied. May it not be taken as a valid principle that missions shall not permanently perform functions that the government can carry on or, indeed, initiate work that should be a government function except in so far as it is clear that help may be rendered through demonstration, leadership, and coöperation?

In connection with this matter of relation to government, it is worth while to put in a sentence or two (because the theme cannot be developed in this paper) one of the most important services which rural missions can render: namely, assistance in mapping an adequate program of agriculture and country life for countries and provinces, as well as for small subdivisions. The problems both of rural organization and of rural education must not only be welded, but they must be developed in harmony with the most statesmanlike views and through a long-term program based on adequate policies, economic and social.

11. It is high time that we had an International Country Life Foundation—partly for research, partly for interpretation, partly for creating public opinion—a foundation which would apply itself to country-life problems the world around.

VII. SOME DYNAMIC ILLUSTRATIONS

Volumes could be written and indeed have been written to exemplify the on-going tide of rural re-organization and the philosophy and achievement of outstanding leaders. But a few paragraphs must be inserted in this statement calling attention to men and movements that illustrate the thesis upon which this appeal for attention to the rural aspect of missions is based.

First of all, we have the work of the hundred agricultural missionaries themselves. These men, serving in practically all the mission fields, have worked along lines fully approved in the countries of the Western world, but have adapted themselves to the new conditions and to the peculiar needs of the people with whom they have served. The story of the achievements of these men as told in this report is a glorious chapter in missions work. It is not a minor aspect of missions service. Indeed, it embodies and demonstrates the whole philosophy of Christianizing the world's rural people.

The oldest and in some respects the most significant and successful rural reform that the world has seen has taken place in Denmark. Nearly 100 years ago Bishop Grundtvig, "the prophet of the North," developed and announced the belief in the significance of what are now the People's High Schools, which should exemplify the theory of "the civilization of the countryside as dramatized in the coöperative individualist, the independent farmer, and now these practices of folk schools themselves." He set forth "his ideal and his idea of a new education, a folk education, and popular enlightenment as contrasted with schools of learning." He did not become a crusader against the latter type of schools of education; both, he said, are necessary. It is interesting to recall that both his philosophy and his work were rooted distinctly in the religious motivation.

Somewhat later, about the middle of the last century, Father Raffeissen became the originator of the little rural coöperative credit societies which have been planted the

world over and are now found by the tens of thousands. Here again, a religious leader, conscious of dire economic need and social injustice to his people, evolved a plan by which their most pressing difficulties could be remedied by themselves chiefly in the spirit and by the method of coöperation—an essentially Christian doctrine. There stands to-day in the village of Neuwied, on the east bank of the Rhine, a statue to Raffeissen symbolizing not merely a great movement for better business among farmers but essentially a vision of applying religion to the affairs of the humblest and poorest workers on the land.

Rural Ireland has had its prophets. More than forty years ago, Sir Horace Plunkett coined this slogan for a better rural Ireland, "Better farming, better business, and better living." It is interesting to note that at the recent International Country Life Conference in the United States that phrase was used repeatedly, and finally by one speaker who gave an addendum to the effect that "the greatest of these is better living," a sentiment which Sir Horace unquestionably approves. We have then still another exemplification of the all-roundness of the rural problem and the place which the highest ideals of the human race have had even in the working out of the practical questions which the farmers have to face from day to day.

To-day in England we find at least two significant movements, both of large proportions, dealing with many of the essential questions which we have been discussing. The women's institutes, thousands of them, with hundreds of thousands of members, are reaching the village women of England, Scotland, and Wales, and constitute one of the major developments of rural progress at the present time. More recently rural community councils, designed to correlate and to unify all the agencies and forces of the local community and of rural counties, have developed a leadership, a technique, and an enthusiasm as well as a wisdom, that promise great things for the sadly beset agriculture of England.

In the United States, the country life movement is gaining

tremendous headway and this country possesses without question the most far-reaching system of adult education for rural people that has yet been devised, a system supported largely at public expense, with funds from federal, state, and county treasuries, supplemented to a slight extent by private funds. In this system of "coöperative agricultural extension work in agriculture and home economics," there are to-day 5,000 paid workers, 250,000 voluntary workers, and 20,000,000 people a year at least touched by the educational influences of this service. A fundamental aspect of this extension work is the actual "demonstration." The credit for this idea belongs to another rural prophet, Dr. Seaman A. Knapp. Nearly twenty years ago in an address Dr. Knapp told his "demonstrators" that "I want you to feel to-day that you have hold of one of the greatest lines of social uplift and development and greatness that exist. . . . You are beginning at the bottom to influence the masses of mankind and ultimately those masses always control the destinies of a country. . . . If we begin at the bottom and plant human action upon the rock of high purpose with right cultivation of the land, right living for the common people, and comforts everywhere, and make wealth and prosperity all through the rural districts, the people will lend their support and all civilization will rise higher and higher. . . . I do not glory in the wealth of a few but rejoice in the general distribution of wealth and prosperity for the common people."

And then, finally, we must not fail to mention that prince and prophet of the closing years of the eighteenth century, John Frederick Oberlin, a man of high gifts, of ample opportunities for service in the centers of population and culture, who gave himself to one poor little rural community, and by the end of his life had made it prosperous economically, satisfactory educationally, and inspired in all its activities and achievements by the loving pastor of a church of Jesus Christ.

CHAPTER II

EXAMPLES OF THE WORK OF CHRISTIAN MISSIONS IN RURAL AREAS[1]

William J. McKee, M.A.

I. INTRODUCTION

MANY thinkers and social analysts have endeavored to state the essential elements of the good and abundant life, and although the terms used are somewhat different, there is essential agreement upon the phases of activity which need most emphasis. In this paper these will be taken to be: (1) the development of the spiritual life and of its resultant fruit—Christian character, fellowship, and service; (2) healthful living in a healthy environment; (3) a worthy home and helpful home membership; (4) an understanding of and participation in community life and progress (embracing vocational, social, civic, and educational phases); (5) a growing, expanding social outlook, with social contacts and purposes and larger and more unselfish social coöperation; (6) recreation which both furnishes a valuable use of leisure time and results in the enlarging, strengthening, and rounding out of the personality.

These various phases of life are not separate and distinct; rather they inter-act with and supplement one another; each being needed to bring about complete living and all being integrated and harmonized by a large, comprehensive ideal like "the Kingdom of God on Earth."

It is evident, therefore, that in making a Christian approach to the total rural and village life, the classic divisions of missionary service—evangelistic, educational, medical, agricultural, industrial—are likewise inter-acting and at times overlapping, each one touching more than the

[1] In view of the enormous scope of this subject, it has been possible to present here examples of only a few of the manifold aspects of Christian missionary work in rural areas. In the preparation of this material Mr. McKee has had the assistance of Miss Helen Bond Crane.

one phase of life toward which it was originally directed. Possibly what is most needed is a more conscious and more constant integration of all these forces as they approach rural problems. In the interests of clarity and brevity, however, the descriptions of rural missionary service which follow are classified under the familiar divisions referred to above.

II. EVANGELISM

Entering New Areas

A carefully planned and comprehensive program of pioneer rural evangelism is that developed by the late Reverend Watts O. Pye of Shansi, China. Its most striking features are: (a) making a careful survey of the whole field (geographical, social, personal); (b) on the basis of this survey, locating centers of Christian effort at strategic points from twenty to forty miles apart; (c) opening these stations with Chinese leadership only, the missionary keeping in the background; (d) placing the responsibility from the beginning upon the church and its members to win their own villages; (e) the study of Chinese customs, social manners, traditions, and indigenous methods of work and the adaptation of these for Christian use; (f) an approach at the outset to the most influential people with the hope of reaching the whole community quickly and effectively through them; (g) the devotion by the missionary, the paid workers, and the pastor of most of their time to supervision, spiritual inspiration, and guidance, the instruction of converts, and the training of lay workers and leaders through religious education, short courses, and institutes; (h) making the church "the community center, not alone for spiritual teaching but also for community service—for sanitation, public health, and popular education programs." [1]

[1] See: Pye, Watts O., "Winning a Province" (in *The Foreign Missions Convention at Washington, 1925*, pp. 72–6). For further information see also: Pye, Watts O., "Some General Principles of Church Extension: A Record of Country Experience in China" (in *The International Review of Missions*, October, 1923, pp. 567–79).

Some of these same principles have been tried in other places and have demonstrated their value. The stimulating of mass-movement Christians in India to win their relatives; the selection and utilization of the natural leaders of the village head men in evangelistic work; the movements to win whole families and not merely individuals; the emphasis upon lay leadership in Africa: all bear witness to the worth of these methods.

Special Evangelistic Campaigns

Another method of rural evangelism which has brought large results is the Biola Evangelistic Bands (Hunan Bible Institute, Changsha).[1] Each of these bands has twelve Chinese men and a Chinese leader. Half the members are tried and experienced and the others are guided and helped toward better work. These bands enter a district only upon the invitation of the mission society concerned. Their plan of evangelistic work is house-to-house visitation, the men going out two by two to interview whole families. The work is intensive and thorough, the bands remaining until each family has been visited. Later, Bible classes and evening meetings are also held and the people are encouraged to come to the central camping place for further interviews. Workers are trained in the field, both by practical service and by morning and evening Bible study and devotion. There is also a special three weeks' summer institute for the spiritual development of all workers. These bands do not organize churches, leaving that and the further instruction of the converts for the village church or mission to do. To a lesser extent, lay workers have been trained in portions of South America and have carried out house-to-house evangelism with considerable success.

The special evangelistic campaigns (Forward Evangelistic

[1] See: Keller, Frank A., "Hunan Bible Institute" (in *The China Mission Year Book*, Shanghai: Christian Literature Society, 1924, pp. 176–9); Keller, Frank A., "The Biola Evangelistic Bands" (in *The Chinese Recorder*, September, 1924, pp. 570–3).

Movements)[1] conducted by churches and missions each year (for about a week) in various countries (China, Japan, Korea, India, South America) have been very valuable both because of the evangelistic results obtained and because of the new life, spiritual preparation, and coördination of effort they have brought to the Church. The "summer night campaign," the special month of evangelism, the Passion Week, the special efforts at the times of festivals, *melas*, etc., are other adaptations of this type of effort. The "China-for-Christ" movement, the "Village-for-Christ" campaign, and the "Village Reconstruction" program are broader, more comprehensive efforts dealing with the uplift of larger areas of life.

Adapting Cultural Heritage to Christian Usage

A striking method of rural evangelism adapted to indigenous customs and to illiterate groups in India is known as "lyrical evangelism."[2] Among the most successful users of this approach have been Messrs. L. D. Stephen, T. Ayadurai Bogavathar, and the Reverend R. A. Hickling of South India. Various incidents in the life of Christ, His parables, and other Bible portions have been put into lyrical form and published. This method not only attracts an audience but holds it enthralled for hours. The method is said to be especially effective when it is combined with lantern pictures, thus making use of the threefold appeal to the eye, the ear, and the emotions. Summer schools for the training of rural evangelists, the developing and popularizing of indigenous music for church services, and the training of teachers of Indian music (vocal and instrumental) in evangelism and worship have been held each year since 1919 with marked benefit and success.

[1] See: Warnshuis, A. L., "The Missionary Significance of the Last Ten Years: A Survey, I. In China" (in *The International Review of Missions*, January, 1922, p. 15).

[2] See: "Indian Music in the Church: An Analysis of the Present Situation" (in *The Harvest Field*, July, 1923, pp. 252–5); and Tomlinson, W. E., "Notes and Impressions of Evangelistic Work in Mysore" (in *The National Christian Council Review*, February, 1925, pp. 47–53).

The drum ballad preaching in China, such as is carried on in the Hwai Yüan district by Messrs. Lui Chueh Fei and Hsü is similar in method and purpose.[1] Mr. Lui writes the Biblical ballads[2] and Mr. Hsü sings them with success.

In Africa attempts are also being made to take the best elements of the social and religious customs of the people, to supplement them with Christian teaching and motive, and to utilize them for the spiritual growth of the people. The Universities' Mission has taken the initiation ceremonies in Bush schools, purified them of harmful elements, supplemented them with Christian teaching and morality, and adapted them to Christian usage. The names of the old rites and the ceremonial appeal have been retained, but Christian priests are the teachers and they live with the boys, participating in all their activities and interests and vitally influencing their characters and outlook. The elders of the tribe accept this ceremony by giving the young people equal status with that conferred by the pagan rite.[3]

Authorities such as Drs. Gutman, Westermann, Schlunk, and Fraser are advocating a wider consideration of the environmental and racial traditions and festivals of African peoples and a more sympathetic, devoted attempt to adapt and transform them to Christian use. It is recognized that a fuller use of the purified heritage of the people would add to the reality of the people's religious experience, would root Christianity in the soil, and would accelerate the Christian development of the people.

Writing on "A Christian Experiment in National Expression" in Kandy, Ceylon, J. Paul S. R. Gibson says: "On all sides one sees the people of the country, especially

[1] See: Chang, Heng-ch'iu, *The Rural Church of China To-day.* A Report of the Special Secretaries of the Committee on the Country Church and Rural Problems. Shanghai: National Christian Council, 1924–5.

[2] These ballads are published by the China Literature Society.

[3] See: Lucas, W. Vincent, "The Educational Value of Initiatory Rites" (in *The International Review of Missions*, April, 1927, pp. 192–8); and Smith, E. W., ed., *The Christian Mission in Africa*, New York: International Missionary Council, 1926, pp. 48–52.

the villagers, entering enthusiastically into the outward observances of their religion. . . . We feel convinced therefore that one factor in the solution of the problem of evangelism must be the enlistment of all that is best in national feelings, ceremonies, music, and art into the service of Christ and His Church." He goes on to describe how this Christian group observes the great church festivals, Ash Wednesday, Good Friday, Easter, Advent, Christmas; they are planned as corporate community ceremonials, adapting as far as possible local customs. In this way "the accusation that Christianity denationalizes will be broken down."[1]

Conversely, in China at a recent summer school for rural training, the Reverend K. C. Chung gave a course on "Christianization of the Chinese Festivals observed by the Rural People." The course attempted to show "how to fill the old structure with Christian content and a service impulse."[2]

Newspaper Evangelism

A novel piece of evangelistic effort for country people is the "newspaper evangelism" of Japan, which seems peculiarly fitted to that country, where the percentage of literacy even in rural districts is high. Constructive evangelistic messages are prepared and published, either as news or as advertisements. The latter are usually made attractive by a picture and both invite readers to apply for further literature and information. To the people who respond a personal, friendly letter and some tracts are sent and an offer is made to send some Christian pamphlets and books. Follow-up letters are sent and, so far as possible, local instructors and church representatives make personal calls. A cordial invitation is given them to attend a conference at a Christian center, and they are furnished with an order of

[1] See: Gibson, J. Paul S. R., "A Christian Experiment in National Expression" (in *The International Review of Missions*, January, 1925, pp. 92–9).

[2] See: *Report of the Committee on Country Church and Rural Life*, Bulletin 6. Shanghai: National Christian Council, 1925–6.

service for worship. As soon as they are ready, arrangements are made for baptism and for service for Christ among relatives and friends. Despite the evident weaknesses in direct personal contact and in narrowness of aim, this method has made possible the reaching of large numbers of people who could be reached at present in no other way.[1]

A rural journalistic effort has recently been made in China, in this case, however, not by missionaries but by the National Association of the Mass Education Movement.[2] This may prove to be a possible method of evangelism in China as well as in Japan.

Programs of National Christian Councils

A striking development in recent years is the greatly increased attention, study, and effort being given to the development of the rural church and community, on the part of National Christian Councils.

The National Christian Council Committee on Rural Problems and the Country Church (China) is now working on the following greatly needed improvements: (1) the bringing of the country church and the Christian school to minister more fully to the communities in which they are located; (2) the effort to impress young people in schools and colleges with the great opportunities of service in the rural church, school, and community and to develop a volunteer movement for village reconstruction; (3) the endeavor to have theological seminaries and Bible schools develop a department of rural church life and to train directly for country work; (4) the developing of systems of popular and mass education, so as to secure literacy in the rural church; and (5) the inaugurating of a program of village health im-

[1] See: Noss, Christopher, "Evangelism through Newspapers and by Correspondence" (in *The Christian Movement in Japan, Korea, and Formosa, Tokyo:* The Federation of Christian Missions in Japan, 1923, pp. 345–51).

[2] Further information on the mass education movement will be found on pp. 63–6 of this volume.

provement and the eliminating of opium and other narcotic drugs from the country. Two full-time employed officers (Chinese) have traveled about China studying the actual conditions of the rural church—its strength and weaknesses, its indigenousness, and its promise.[1]

As to the increasing of the responsibility of the rural church for evangelization, for developing its own membership, for community welfare, and for self-support, and also with reference to the multiplication of opportunities on the part of the indigenous church for managing and guiding its own affairs, coöperation of some Chinese leaders and the National Christian Council has evolved and in some measure put into effect principles [2] and lines of procedure which give great promise for the future.

Special emphasis is being placed upon securing for rural leaders, both preachers and teachers, such knowledge and experience in agriculture, rural economics, and sociology, such an understanding of rural problems and needs as will truly enable them to stimulate and guide improvements of the village life and develop an increasing number of village people working toward these ends. India has emphasized such training for village teachers, but little has been done regarding educating preachers in terms of village life and needs. Since numerous rural surveys have been made in India, notably those of Messrs. Mann, Slater, Jack, Lucas, Bhalla, Darling, and Thomson, the material is available upon which to build the necessary courses.

Even in Japan, often regarded as an urban and industrialized field, both missionary and national leaders are impressed with the seriousness of the rural problem. Says one of them:

[1] See: Chandler, Robert E., "What the N. C. C. Committee on Rural Problems and the Country Church is Trying to Do" (in *The Chinese Recorder*, December, 1924, pp. 811–13).

[2] See: "What is Possible for the Chinese Church" (in *The Chinese Recorder*, January, 1926, pp. 43–6); "Recommendations on Country Church and Rural Problems" (in *The Chinese Recorder*, August, 1925, pp. 543–4); "New Policy for Rural Work" (in *The Chinese Recorder*, April, 1924, p. 267).

"It is not an overstatement to say that fifty per cent. of the entire population are country people as yet untouched by Christianity. Japanese Christianity is entirely a Christianity of the cities and towns, not at all one of the rural communities. . . .

"You will see, therefore, that it is necessary in each case to study first what type a village is, and to go in a spirit of great earnestness to do rural evangelism. Without an adequate knowledge of the social conditions and psychology of rural districts, the most strenuous efforts will yield little results. Since to-day the rural problem has become a major one in Japan as a whole, and people are trying to solve it by material means only, we Christians should once more put forth every possible effort to bring the spirit of Christ into the villages. And for that purpose we need to make a thorough study of village psychology and social conditions. We need to understand what may be described as rural culture." [1]

III. RURAL HEALTH WORK

China

China has a "Council on Health Education" which has grown out of the well-known work of Dr. W. W. Peter. This Council has for its purpose the interpreting of modern health ideals and the demonstrating of some of them. It supplies, both to urban and to rural districts, health-education literature, a health magazine, posters, lecture charts, exhibit materials, lantern slides, and films. It also undertakes school hygiene work, through health examination of pupils and some corrective service, the development of health education, and especially the formation of health habits in the early years of school life. Special courses on health and methods of teaching it have been provided for teachers in summer schools and institutes. A health pro-

[1] Sugiyama, M., "The Evangelization of the Villages" (in *The Japan Christian Quarterly*, October, 1927, pp. 353, 359).

gram has been developed and Health Associations for community service have been formed. [1]

Thirty leading social and religious organizations in Shanghai and the province of Kiangsu coöperated a few years ago in a "Better Homes Campaign," which included health and other aspects of home life. An "institute was held on ten successive afternoons, in the compound of the Y. W. C. A. About 100 Chinese women and girls registered for it, and the attendance was steady in spite of the bad weather. The four leading themes were: Home Hygiene and Health, in connection with which classes were held on Baby Welfare and the Care of the Mother, Home Nursing, Preparation of Food, and Home and Personal Hygiene; The Home and the Home Life, under which lectures were given on Home Decoration, Recreation, and the Use of Leisure, Discipline and Order in the Home, Home Finances, and Housing; Home Relationships, which comprised lectures on Marriage and Betrothal, the Mother in the Home, the Daughter in the Home, and the Employers and Servants; and Religion in the Home, to which the two Sunday afternoon sessions were given, with lectures on the keeping of the Sabbath and family prayers, and the underlying basis of all right relationships. The most successful feature of the institute was the exhibit day when all the principles which the institute was attempting to promote were dramatized to a fascinated crowd of about 400 Chinese men and women. The intense and appreciative attention given to the public-health poster exhibit, the play illustrative of recreation suitable for family life, the model children's bookroom, and the tables full of people playing the right kind of games proved again that this method of propaganda is probably more effective than any other." [2]

[1] See: Peter, W. W., "Council on Health Education" (in *The China Mission Year Book*, Shanghai: Christian Literature Society, 1925, pp. 303–5); Peter, W. W., "The Health of Christian Workers" (in *The Chinese Recorder*, July, 1925, pp. 425–9); and Editorial (in *The Chinese Recorder*, July, 1925, pp. 418–19).

[2] "Social Service Institute" (in *The Chinese Recorder*, February, 1921, p. 145).

Although health education started in urban centers, it has also spread into rural districts: for example, "Association secretaries under the auspices of the Health Association traveled 360 miles, mostly by mule-cart, through the Province of Honan." [1] The promoters of the Thousand-Character Schools have asked that instruction on health habits, particularly designed for primary schools, be given all their teachers. Through the students, graduates, and teachers of their "Elementary People's Schools" health campaigns are promoted and maintained.

In China, Dr. Oldt of the Canton hospital, in coöperation with some members of the Canton Christian College staff [2] has been carrying on careful experiments to determine to what extent night soil used as fertilizer is responsible for intestinal diseases and for hookworm. It is also Dr. Oldt's aim to find a method whereby night soil can retain its maximum efficiency and still not be a medium for the transmission of disease. The hookworm program launched in 1923 under the joint auspices of the Peking Union Medical College and the International Health Board of the Rockefeller Foundation has forwarded the efforts made in this direction.

India

The Andhra Christian Council has prepared for village people a series of simple booklets on common ailments and their treatment. These pamphlets deal with such subjects as sore eyes, fever, plague, guinea worm, and tuberculosis. Already orders have been received for more than 13,500 copies. The Village Literature Committee is also publishing other pamphlets on a wide range of subjects, chosen with special reference to the needs of the partially educated Christian communities of the villages. [3]

[1] Allen, Arthur J., "Some Examples of Social Service Work" (in *The China Mission Year Book*, Shanghai: Christian Literature Society, 1919, p. 205).

[2] See: *South China Morning Post*, January 29, 1925, p. 8.

[3] See: "Andhra Christian Council: Report of the Convener, Standing Committee on Literature, 1926" (in *The National Christian Council Review*, January, 1927, pp. 65–6).

The bettering of health conditions in the villages is largely dependent upon the teachers. Many Village Teachers' Training Schools include a course in Health Hygiene and Village Sanitation and in the methods of teaching it and of carrying out community clean-up campaigns, but the most striking development is that of "The Village Aid Scheme."[1] Under this, arrangements were made at the Civil Hospitals at Poona and Bijapur for the training of primary-school masters in elementary medicine and surgery on first-aid lines and thirty of them are now established in various villages. In addition to their school duties they dress wounds and ulcers, attend to sore eyes, treat skin diseases, distribute quinine and simple medicines, and send on serious cases to the distant hospital for treatment. Thousands of simple ailments have been treated by them and they have arranged to get to hospitals needy people who would otherwise postpone such a long journey until it was too late.

The Women's Medical College of Vellore has a mobile medical unit which has done some excellent service in the villages. A doctor with a well equipped motor-ambulance visits surrounding villages, treating the people who are ill, bringing back the serious cases to the hospital, and seeking to promote more hygienic and sanitary ways of living.

Africa

A similar plan is being proposed for Africa along with the preparation of visiting health workers who are more thoroughly equipped than the teachers and who would be prepared to advise and to assist the teachers and other village leaders. It is suggested that the work be under the guidance of a joint health committee, including representatives of both medicine and education. The Mengo Hospital has prepared and sent out to country districts a considerable number of women who are doing valuable work in reducing maternity and infant mortality. The Church of Scotland,

[1] See: "The Village Aid Scheme of Bombay: An Experiment in Rural Medical Relief" (in *The Young Men of India*, May, 1927, p. 303).

with five hospitals and three dispensaries in Africa, considers that "a very useful avenue is open to its nurses in the instructing of the native in matters of hygiene and public health."[1]

Specific efforts are being made by government agencies in Africa and by missions to improve the sanitation of villages. The village Councils are being stimulated to lay out street and building lines, to build concrete drains, slaughter slabs, and pit latrines. The sanitary officer at Bo has emphasized four fundamental principles in improving the health of the village: (1) gradually reconstructing the villages on better lines; (2) protecting the water supply and designating places for the washing of clothes; (3) building sanitary latrines; and (4) collecting all refuse in one place and then burning it.[2]

IV. A COMPREHENSIVE RURAL EDUCATION PROGRAM

There are several distinct types of missionary institutions which pursue a definite policy of extending their educational work throughout a large area. Notable among these are the lower or primary schools, middle schools, girls' schools, farm schools, and training centers for rural leaders. All these institutions have developed special adaptations of their work to the needs and genius of each of the varied lands in which they are established.

Lower or Primary Schools

The following quotation may serve to illustrate the need for and the importance of rural primary education.

"In compliance with the instructions of the Committee on Rural Education a survey was undertaken to determine

[1] Du Plessis, J., "The South African Problem" (in *The International Review of Missions*, July, 1926, p. 352).

[2] See: Sibley, James L., *Education and Missions in Liberia: A Preliminary Survey of the Field for the American Advisory Committee on Education, 1926*, p. 35; and *Governor's Report*, Gold Coast, 1925–6, p. 149.

the amount, nature, and need of rural education in the Mid-India area. It was found that of the twenty-one societies listed as working in Mid-India only eleven undertook any rural school work. Of these eleven, three have only a very few schools and replies were received from nine.

"One hundred and thirty-three rural primary schools were returned by the responding missions. The total enrolment of these was 5,307 or an average of thirty-four pupils. There were 207 primary schools returned, which shows that approximately half of the primary schools conducted in Mid-India are not in rural areas; 10,328 primary pupils were returned, 5,308 of these being in rural schools. It is thus shown that about half of the primary-school activity is in villages and half in cities, towns, or in connection with main mission stations.

"It is found that of all pupils enrolled in rural primary schools only fifty-eight per cent. ever reach the fourth or final class of the school. In other words, at least forty-two per cent. of all children entering our rural schools do not complete more than three years of schooling."[1]

The great need is that the rural church assume responsibility for primary education with effective supervision provided from central teacher-training institutions.

In several countries Christian rural primary schools are now in a state of transition. The best work is being done in connection with rural demonstration or practising schools in connection with teacher-training institutions. Considerable effort, however, is being made through supervision, traveling schools, teachers' institutes, and short courses to improve the work in the villages, and much has been accomplished in some places. Measured by the magnitude of the task what has been accomplished represents only the barest beginning, but enough has been done to indicate the type of education and the lines along which greater success can be secured. The experimental work which has been

[1] "Survey of Rural Education in the Mid-India Area" (in *Proceedings of the Third Meeting of the Mid-India Representative Christian Council*, held at Jubbulpore, September 9–10, 1926, p. 16).

done has through its measured results commended itself to the government, various missions and mission-board deputations, and some national leaders.

In China, a very hopeful development is the five-year program of the National Association for the Advancement of Rural Education, of which Dr. P. W. Kuo is the director; "an initial expenditure of $32,000 [has been made and there is an] annual budget of $98,000. The project adopted includes: (1) the establishment and maintenance of rural elementary schools and rural kindergartens in six national districts; (2) the establishment and maintenance of training schools for teachers for rural schools; (3) grants to existing rural schools and provision for special supervisors; (4) the publication of literature on rural education and textbooks for rural schools; (5) the investigation of rural conditions in the country and study of rural education abroad; (6) the creation of professorships and scholarships in rural education; and (7) coöperation with the existing agricultural schools, medical societies, banking organizations, and the like to promote rural welfare." [1]

This association has selected a few village schools in the neighborhood of Nanking for a thorough study of the type of education best adapted to the needs of a rural community. A normal school with a one-year course for experienced village teachers is also projected. The purpose is to develop the type of teacher who may be characterized as having a farmer's body, a scientist's mind, and the spirit of a social reformer. [2]

Mr. A. A. Bullock emphasizes the employing of head, hand, and heart in elementary education, but insists that these be fully coördinated and made integral parts of one whole, that the work be of a general cultural character and not vocational, and that it be adapted to the locality and to the children in the school. Gardening (for outdoor work) takes first place and contributes material of the best kind

[1] *China Institute in America*, Bulletin 3, [n. d.] p. 4.

[2] See: "A New Rural Experiment" (in *The Chinese Recorder*, March, 1927, p. 223).

for nature study, with emphasis upon change of seasons and their significance for agriculture; it also affords an introduction to the food and life of other parts of the country and other nations. Again, it motivates geography lessons with reference to man's adjustment to his environment. The pupils make strawberry baskets for the agricultural gardens of the University and for various flower festivals of the spring, and also do simple weaving, paper-folding, block-building and clay-modeling. All this work furnishes approaches and needs for the various subjects of the school curriculum and thus links everything to the pupil's life and environment.[1]

Among other outstanding experiments in the field of primary education that may well be noted in passing are: E. L. Terman's educational work in China, the underlying principle of which is that of learning through doing, studying history and civilization in connection with manual training work; the short-term schools for village children in India, held in a central location, usually during the summer months; the Natal system of rural schools, described in the report of the Phelps-Stokes Education Commission as the most effective system that had come under its observation; the outstation schools of the White Fathers, in the Belgian Congo, "chapel schools" related to the simple needs of the people, having work for adults as well as children, and carefully supervised by the Fathers; the so-called "complex method," employed in Armenia, according to which the separate subjects are not taught as ends in themselves but are introduced incidentally as needed in the rounding out of the "complexes," each of which has three aspects—nature, labor, and social; and the Morris Schools, in South America, which combine the inculcation of a sense of duty to God and country and practical preparation for life through adequate industrial training.

Middle Schools

In India the term "Middle School" includes the fifth, sixth, seventh, and eighth grades, or what is known as the

[1] See: Bullock, A. Archibald, "Cultural and Vocational Handiwork

"Grammar School" in the United States; in China, the term is used as "High School" is used in the United States. The significant title of "Rural Community School" has been given to a number of institutions of this grade.

One of the first rural community schools to attract attention was at Moga [1] in the Punjab. Life is here considered a unit, there being no artificial divisions between life in school and out of school. In both these places there are instilled in the pupils the principles by which one may live as richly and as purposefully as possible. This aim necessitates a real community life, both in the classroom and in the residential and recreational life of the school, and it also means that such community life should gradually progress toward higher ideals and toward more valuable service. As to the character of the school activities, it is believed that the pupils' interests are in the things they see in their homes, in the community, in work and play, and in what they hear and read about. Through the carrying out of these activities, both in the classroom and outside, valuable educational results in terms of knowledge, habits, and character values are secured.

In the Moga School special stress is laid upon activities for the betterment of the village home: its furnishings; its recreations and work; its people and their relationships; its pleasures; the building of a better village house. The village garden or farm and its work and relationships are also carefully considered: wheat and bread, cotton planting, cleaning, spinning, weaving, dyeing, textile designs. There have been projects of various kinds connected with the preparation for various holidays, with entertaining the whole school, with conducting worship, with decorating the school, with preparing for the coming of an important visitor. Some of the other activities pupils have carried out with rich

in China Mission Schools" (in *The Educational Review, China*, January, 1917, pp. 49–61).

[1] For further information see: McKee, W. J., "Rural Education in India: An Account of the Community Middle School at Moga" (in *The International Review of Missions*, July, 1923, pp. 345–59).

educational results have been: a study of the village community and its various functions and relationships; the village shop; the village post-office; a forest and lumbering project; the local dispensary and hospital; a banking project; the town grain market; a poultry project and other village crafts and interests. Actual participation in all phases of these activities is emphasized, for much stress is put upon learning through actual planning and doing.

Outside of classroom hours, the same principles are emphasized. The student body has a socio-civic organization which is closely related to that of the village. The pupils elect a *panchayat*, or governing committee, and there are a considerable number of subsidiary committees, responsible for various parts of the school's life and work, the chairmen of which meet with the *panchayat* from time to time to talk over their problems, interests, and special fields of work. Pupils have increasing responsibility in providing for their needs and for their self-support and direction.

A fine community spirit has been built up, which has manifested itself in pride in the school and in a desire to further its interests, to assist boys who are sick or in need, to play and to work together for definite goals, to serve the surrounding community, to get together for community singing, dramatics, and worship, and to work for those in need in the Near East, Russia, etc.

The Moga School is itself a service station and strives to set an example to its students. It supervises village schools and its own graduates; it conducts a special short course for teachers; it has an annual teachers' institute; it invites the Christian village people of the Moga District to community gatherings for educational and religious development twice each year; it seeks to minister to people in the surrounding villages; it conducts in the villages practice teaching which includes community service; and it publishes in two languages a *Village Teachers' Journal*, which is later translated into many dialects.

Other outstanding experimental mission schools in India, embodying the principles of the Moga School, are the Rural

School at Bhimpur;[1] the Jalna Part-time Boarding Schools at Hyderabad;[2] the Ashabaree Community School at Asansol;[3] the Girls' School at Chittoor, Madras; "Agricultural Bias" Schools, Bombay Presidency; the Vellore, Dornakal, and Moradabad Schools; and what is called "Emergency Education" at Medak,[4] this last being a school for raw village men and women from the outcaste community.

In China, likewise, the rural community school is becoming a significant factor. Dean Reisner of Nanking University College of Agriculture gives a summary of experiments and projects in rural and agricultural education now being carried on in twenty-one mission schools in different parts of China.[5] One of the most interesting experiments of this University is the rural demonstration school at Shentsehmen Village near Nanking. Agriculture, home projects, a school nursery, farm surveys, and community work have been incorporated in the curriculum. The school is in the charge of a graduate of the rural normal course of the University and is used as a practice center for extension work and country preaching.

In Sierra Leone the government has an agricultural station at N'jala which is carrying on three lines of work: (1) an elementary agricultural school to train boys to become good farmers in their villages, (2) the training of young men as assistant agricultural advisers to the chiefs, and (3) the experimental farm and demonstration work of the colony. In South Africa one of the most important rural

[1] See: Kitchen, Reverend L. C., "An Experiment in Rural Education in Bengal" (in *The National Christian Council Review*, January, 1925, pp. 15–25).

[2] See: *Report of Rural Education Conference*, Ahmadnagar, June, 1923 pp. 19–22.

[3] See: Williams, F. G., "Bringing the Village into the School" (in *Christian Education*, Third Quarter, 1925, pp. 125–33).

[4] See: Fleming, D. J., *Schools with a Message in India*, London: H. Milford, 1921, pp. 113–23.

[5] See: Reisner, John H., "The Church in Rural Work" (in *The Chinese Recorder*, December, 1924, pp. 790–7).

schools is Mariannhill Institute, with its "open country" practice school.

Girls' Schools

Education for rural life with particular reference to girls and women shows some interesting developments in certain of the mission schools for girls. An outstanding example of the type of girls' schools in Africa emphasizing Christian homemaking is the school at Mbereshi, in Northern Rhodesia, conducted by Miss Mabel Shaw. The school is laid out as a village with ten small one-room houses of sun-dried bricks, a school, kitchen, and storerooms, a circular thatched meeting place, and a missionary's house. At the head of each house is a house mother, or Prefect, who has in her care eight children of varying ages, for whose well-being and behavior she is responsible. These house mothers look after their charges in sickness and health, wash and mend their clothes, give to each child some particular duty, and bear the responsibility for the good result of the whole.

The members of each house all help in bringing water and firewood, learn to make the one simple cotton garment they wear, clear paths, help in the sanitary arrangements, and work in the garden. All the products of the soil that the African women grow is grown at the school in abundance and this food is ground, dried, and stored, and oil is made, etc., as is required. New products are also being grown—fruits and vegetables—and all the work except the actual hard digging is done by the girls.

The house mothers and eldest girls are the elders of the village, responsible for its well-being and good conduct. The village life is the basis of the life of the school and the aim is to emphasize all that is good in it; "to show them God in that which is theirs." [1]

The aim is to send out girls able to care for houses and

[1] See: Shaw, Mabel, "A School Village in Northern Rhodesia" (in *The International Review of Missions*, October, 1925, pp. 523–36); and Jones, Thomas Jesse, ed., *Education in East Africa: A Study of East, Central, and South Africa. . . .* New York: Phelps-Stokes Fund, 1925, p. 344.

children, knowing and obeying the rules of healthful and worthy living, of personal and domestic hygiene, and able and eager to help their own people. Notable among schools of this type are the Moyamba Girls' School; the C. M. S. Training Schools, Onitsha, Nigeria; the Arochuku Schoolhome; St. Hilda's, Gayaga, and Achimota Schools; the Middle Schools for Girls, Chengtu, China; the C. M. S. School at Sigra, Benares; the Girls' School, Chittoor, Madras; Bethel Asram, Travancore; and the Girls' School, Ongole.

Farm Schools

In South America, where the problem is one of large areas in which there is a relatively small population, there has been an effort to develop agricultural leaders through "farm schools." Typical of such institutions is "Bunster Farm," or *Instituto Agricola Bunster*, in Chile. Developed as an outstanding farm by a Chilean, it was purchased in 1919 by the Methodist Episcopal Board of Foreign Missions (U. S. A.) to be used as "an agricultural school and demonstration farm designed to train peon lads, especially the sons of members of the church, in modern farming, dairying, and horticultural methods." "It now consists of the church, the agricultural school, the primary school, the fruit nursery, the forest nursery, horticultural gardens, vegetable gardens, dairy, farm-carpentry shop, and farm machinery shop." [1] Another enterprise similar in character and known as "Urco Farm" is carried on among the Incas of Peru by The Evangelical Union of South America. "The success of this farm makes it clear that the real solution of the vexed Indian problem in Peru lies in the organization of similar enterprises." [2] Similar to these are the Lavras Agricultural College, Brazil, and the Work of Seventh Day Adventists, Peru.

[1] See: *Farms and the Man.* Reprinted from the *Adult Bible Class Monthly*, October, 1925. N. Y. Board of Foreign Missions, M. E. Church.

[2] Speer, R. E., ed., *Christian Work in South America*, Official Report of the Congress [Montevideo]. . . . New York, 1925, Vol. II, p. 24.

Of a more vocational type are the valuable pieces of rural work being done at Etah (U. P.) and Sangli (Western India).[1] At Etah the effort is being made to promote poultry farming in the fifty villages about that center as a means of self-support among the Christians. The government has approved of this work as a valuable cottage industry and it is said to be accomplishing much in developing self-respect, coöperation, higher aspirations, and a better support of the church.

In the schools at Moradabad,[2] Maumad, and Sangli[3] the emphasis is more upon the agriculture and village industries as separate parts of the curriculum taught apart from the academic work during a certain portion of the day, rather than upon using these activities to enrich the whole curriculum and as sources of problems and purposes for all the school subjects.

Training Centers for Rural Leaders

There are a large number of missionary institutions which include many of the departments referred to above, with especial emphasis on the training of teachers. An interesting example of such an institution is Old Umtali, an important station of the American Methodist Mission in Southern Rhodesia, Africa, where the agricultural training is particularly good. "The departments in this institution are literary, Biblical, teacher-training, agriculture, and woodwork. The boys and girls . . . are taught together; the teacher-training has recently been made co-educational. . . . The teacher is a first-rate practical farmer who approaches this subject in a way that natives can understand. The experimental plots where he illustrates the value of tillage, of the use of a fertilizer, and of careful weeding are

[1] Price, Willard DeMille, *Ancient Peoples at New Tasks*, New York: Missionary Education Movement, 1918, p. 125.

[2] *Report of C. M. S. Delegation and Foreign Missions Conference,1926*, p. 198.

[3] Goheen, John L., "Some Efforts at Vocational Training" (in *The National Christian Council Review*, Poona, March, 1927, p. 164).

really educative. Many of the pupils have made money by growing potatoes and onions. Useful lessons are given in animal husbandry. The crown of the agricultural work is seen in the native village where, with a splendid irrigation scheme, the natives have been taught to produce vegetables for market, with the result that all the market-gardening in the town of Umtali is now in the hands of natives. Numbers of natives may be seen going into town late at night and early in the morning carrying their produce. The mission has helped the natives to help themselves." [1]

Livingstonia Institution, in Nyasaland, and Mount Silinda, in Southern Rhodesia, are other interesting examples of mission stations that serve the educational, medical, and agricultural needs of a large outlying rural district. Another African school doing most effective teacher training of an elementary type is Kimpese Evangelical Training Institution maintained jointly by the American Baptist Foreign Mission Society, the Women's American Baptist Foreign Missionary Society, and the British Missionary Society. The outstanding contribution of this school, perhaps, is its emphasis on training native men, their wives, and their children as a family unit for native leadership in preaching and teaching the Good News.

Blantyre Institution, of the Church of Scotland Mission in Nyasaland, is another mission school that is doing an effective work in the training of rural leaders.

"The most notable feature of this Mission is its plan of organization and supervision. . . . First: Blantyre is the central station for all the work. The varied types of teacher training provided at Blantyre are described in a special section on this great institution. Second: Blantyre and the other stations serve as the center of religious and educational work in their respective districts. One European teacher at each station spends his whole time in visitation of all the village schools under the station. The plan requires that each school shall be visited at least once during

[1] Jones, Thomas Jesse, ed., *Education in East Africa: A Study of East, Central, and South Africa. . . .* New York: Phelps-Stokes Fund, 1925, pp. 246–7.

the session and those nearer several times. The certificated teachers of the central village schools report monthly regarding the educational and evangelistic work of their districts. Third: Each mission station has a series of central village schools, each of which is in turn the center of a group of village schools. . . . A certificated native teacher is in charge of the school and is responsible for the visitation and supervision of the vernacular or village schools in his districts. This head teacher also directs the work of the native teachers who are taking the Acting Teacher's Course as prescribed in the Nyasaland Educational Code. Each year the certificated teachers are required to spend two months at the Blantyre Institution, one month for further instruction in teaching methods and one month for evangelistic training. . . . Fourth: So far as possible every locality has a village or vernacular school taught by those who are taking the Acting Teacher's Course or by low-grade teachers who are being improved as rapidly as possible by special instruction and supervision. Those taking the Acting Teacher's Course are required to report at the Blantyre Institution for two months' intensive instruction and for examination. . . ." [1]

In India, one of the most successful pieces of coöperative work has been the Union Training School for village teachers at Ahmadnagar. "Through the services of the officers, the American Presbyterian Mission in Western India were induced to lend a missionary thoroughly fitted to undertake the work of training teachers. The training school, which had hitherto been supported mainly by the American Marathi Mission, is now supported by five missions in the Marathi-speaking area and is able in consequence to do much more effective work than hitherto."

Training Rural Leaders While in Service

The Punjab Christian Council has published considerable literature dealing with rural education. There are now five

[1] Jones, Thomas Jesse, ed., *Education in East Africa: A Study of East, Central, and South Africa.* . . . New York: Phelps-Stokes Fund, 1925, p. 202.

vernacular editions of the *Village Teachers' Journal.* During January of this year a survey was made of rural education conditions in the eastern section of the Central Provinces, and as a consequence plans are on foot for the establishment of a strong central training school on modern lines. In Bengal, there is hope that a similar training school will be developed in the course of the next year or two where missions will coöperate in the first instance."[1] (See also the work at Vellore and Moga.)

Another interesting experiment in India was a five-day Teachers' Institute held in Godhra. "The main underlying idea of the Institute, apart from the attention given to improved methods of teaching, was to relate the village teacher and the village school to the social, economic, and sanitary uplift of the village community.

"Sunday, 7th September, was regarded as the beginning of the Institute week. After an inspiring morning service and visits to the Sunday schools, a meeting for men and another for women teachers was held in the afternoon, dealing with social topics, such as temperance, Christian marriage, etc., and concluding with a song service and a lantern lecture on the Life of Christ. The program from Monday to Friday had four distinct features daily: a devotional service, 10:30 a. m.; a professional period [on modern methods of teaching] followed by discussion, 11 a. m.–1 p. m.; The Economic Uplift of the Village [including a discussion of Coöperative Credit], 4 p. m.–5 p. m.; and, at 7 p. m., an illustrated lantern lecture on the physical improvement of the village."[2] Similar teacher institutes have been held at Vellore, Ahmadnagar, Moga, Fatehgarh, etc.

In China, a Rural Workers' Conference was held at Nanking, February, 1926, in which the College of Agricul ture and Forestry of the University coöperated with the Committee on the Country Church and Rural Life, of the

[1] *Proceedings of the Fourteenth Annual Meeting of the Punjab Christian Council.* . . . Lahore, April 7 and 8, 1926, p. 48.

[2] Hill, C. B., "The Improvement of Teachers in Service" (in *Christian Education,* Fourth Quarter, 1924, pp. 239–40).

National Christian Council, and with the Committee on Agricultural Education, of the China Christian Educational Association.

"The morning sessions were given over to the discussion of three main topics: The Religious Ideas and Practices of the Rural People, Ruralizing the Christian Rural Program, and Service Projects for the Rural Church. . . . The afternoon sessions were devoted to lectures given mainly by members of the faculty of the College on such subjects as The Extension Work of the College of Agriculture, Rural Education, Rural Surveys, How Crops are Improved, etc., lectures well illustrated by a lot of material, and of an extremely practical character. These were followed by trips about the college plant, giving the visitors an admirable opportunity for getting acquainted with its work. . . . Perhaps the greatest single benefit to be derived from the Conference was in the linking up of the rural workers with what is being done in Nanking, the facilities that the University is offering for the training of leaders in its regular and special courses, and the resources put at the disposal of rural workers for solving their peculiar problems. . . ." [1]

The College also made possible a summer school of rural training. A member of the Committee, Dr. J. H. Reisner, was responsible for the arrangements for this school, which was held from July 9 to August 7, 1926. Special courses for rural preachers and teachers were given. These courses included methods and materials for extension work; studies in rural sociology and economics, including rural coöperative organizations; rural religious ideas and practices; ruralizing country church work. The Reverend K. T. Chung, secretary of the committee, attended the school for one week, leading a course on "Christianization of the Chinese Festivals Observed by the Rural People." The course attempted to show how to fill the old structure with Christian content and a service impulse.[2]

The proximity of the College to the Nanking Theological

[1] Editorial (in *The Chinese Recorder*, March, 1926, pp. 156–7).

[2] See: *Report of Committee on Country Church and Rural Life*, Bulletin 6. Shanghai: National Christian Council, 1926.

Seminary has evidently been of some significance to the latter institution.

"Theological seminaries are frequently criticized for being too academic. . . . The 1926 class of Nanking Theological Seminary—twenty-three members in all—determined to make an effort to correct this deficiency in their training by going to and studying the people, where and how they live. . . . The field selected was that of towns and villages in three *hsiens*—Sutsien, Pichow, and Suining—in North Kiangsu. The trip took two weeks. . . . Before starting out on the trip the class studied and outlined its program. This program included a study of economic and social, as well as religious, conditions. The report goes into these aspects of life in detail and many excellent ideas thereon are given. . . . It is felt that a year's special course would help stimulate them and give them a better grip on their job. . . . Among other things the trip deepened the sympathy of the students with the needs and problems of their own people. 'Would I be willing,' asked one student, 'to serve one of these poor churches, and, if so, what would my program be?' Right here is perhaps the greatest weakness of the present system of training preachers in China: they tend to be drawn away from or lifted above the people they must serve. They are trained to meet the needs of the privileged classes rather than the burdened masses." [1]

In China some of the theological seminaries have appointed to their faculties men thoroughly conversant with village life and problems and well trained in agriculture (Nanking, Shantung, Yenching).[2] The idea is not to train agriculturists but to give seminary students an understanding of some of the fundamental village problems so that they may have a sympathetic and constructive attitude toward them. A two weeks' rural inspection trip and community-service campaign were carried out by the Nanking Theological Seminary with excellent results in attitudes, interest,

[1] Editorial (in *The Chinese Recorder*, July, 1926, pp. 460–1).

[2] Stauffer, Milton T., *Christian Occupation of China*, Shanghai: China Continuation Committee, 1922, p. 422.

sympathy, and service. Extension work and courses have been carried out by both Shantung and Yenching. The College of Agriculture (University of Nanking) has been conducting each summer a special summer school for both employed preachers and teachers.

Supervision

The important problem of supervision has given rise to a variety of methods and systems. One is what is called the zone plan. This is in use at Moga. Each supervisor divides his circuit into zones, each of which contains a week's work. He usually has about eight of these, so that he visits each school at intervals of two months. During his absence he keeps in touch with the teachers through letters and educational helps.

Another type of help for rural teachers is represented by the traveling demonstration schools. This method is specially associated with the name of Miss E. J. Smith,[1] who, for a year or two, traveled about India, stopping for a month or five weeks in a place to guide, help, and stimulate the teacher of an unsuccessful village school. At the conclusion of this period the teachers of the surrounding schools are invited in to learn in detail how the manifest improvement has been brought about, and are helped and encouraged to use similar methods in their own schools.

The training of Jeanes teachers [2] (rural school supervisors at Kabete, Kenya) under the direction of Mr. J. W. C. Dougall is one of the most outstanding pieces of educational work in Africa. The aims of this training are to improve classroom instruction in the three R's; to adapt conventional subjects to African life, daily activities, and psychology; to enlarge the present curriculum by new subjects of social significance; to make the school a community center and of direct educational benefit to village people. When the Jeanes teacher enters a village school his desire is not to criticize but to help the teacher and to improve the instruc-

[1] Report of Rural Educational Conference, Moga.
[2] *South African Outlook*, May 2, 1927.

tion. He seeks to enter sympathetically into the teacher's difficulties and to know the community as thoroughly as the school.

In Liberia, Mr. James L. Sibley is proposing to group outstation schools around central stations.[1] Each school would have sufficient ground to provide space for gardening and for play. The school would teach elementary school subjects and English. Sanitation, health, gardening, and village industries would be an important part of the program. To the village school would come specialists from the central station; the doctor or school nurse, the supervisor of school work, and the religious worker.

V. THE PLACE OF AGRICULTURAL COLLEGES IN MISSIONARY SERVICE

Under the head of agricultural colleges are included those higher institutions, few in number but large in influence, whose province seems to be threefold: the development of agricultural leaders, in a thorough course of training of two to four years; extension work, i.e., demonstrations in the surrounding area; and research, attempting to meet specific problems, such as plant and animal pests, and to improve the agricultural output and hence raise the economic level of the people whom they seek to serve.

Training Leaders

It is probable that the oldest strictly agricultural mission school on any foreign field is Lavras Agricultural College, Brazil. Since its beginning in 1908 this institution has been of increasing importance in the life of the country. Its curriculum has been recognized and even imitated by the government; its extension work has been a large factor in improving commercial cotton and live stock and in sending out trained laborers (in addition to students), who have carried to other farms their knowledge of farm implements and

[1] Sibley, James L., *Education and Missions in Liberia*, p. 34.

care of their stock. The College publishes an agricultural review, and over 100,000 copies of books and pamphlets have been sold or distributed, some of them by the government.

In India the Allahabad Agricultural Institute was started by Mr. Higginbottom to train leaders of agriculture and to establish better economic conditions among the mass-movement Christians. It now includes also a junior college of agriculture. A scientific dairy and an irrigation plant, which assures the crops, are two outstanding elements of the equipment. The Institute has a wide influence through its graduates. Some of them are serving in the Young Men's Christian Association as secretaries of rural coöperative credit societies; representatives of the school are in every mission in North India doing agricultural work; and six boys sent for training from the Fiji Islands have now returned home and are in charge of schools teaching agriculture.

In the Philippines, the Moro Agricultural School at Indanan, Jolo, is significant not only because of its good technical training, but also because it is located in the province which was for centuries the political and spiritual head of the Malay Mohammedan group. It is the only school which has the opportunity of taking this college position among the Malay followers of Mohammed, and it has won the interest and confidence of the entire population.

In China some very fine work has been done by the Christian agricultural colleges, both in the training of leaders and in research and extension activities for rural reconstruction. The College of Agriculture of the Lingnan University (Canton Christian College) offers two courses: (a) a four-year college course in practical and theoretical agriculture, including forestry and sericulture (courses in agricultural economics and rural education are elective); (b) a one-year course designed to train students to be farm workers, managers, agricultural teachers, and extension workers. For the second semester the students select one of four fields (animal husbandry, farm crops, horticulture, and sericulture) and specialize in it. Besides classroom work, six hours of practical work each day is required from each student.

The college has over 150 acres of land under cultivation and has easy access to other farms and to a government experimental station. Research and experimental work are carried out in all the important branches of agriculture. Special attention is being given to the introduction of new fruits and vegetables in China, to the improvement of rice and fodder crops, to fertilizer experiments, and to improving indigenous stock and poultry.

The College has a strong department of sericulture. It has produced a strain of practically disease-free silkworms, which are larger, healthier, and more productive in silk. Sheets of eggs are produced from this strain at the rate of 3,000 a month and sold to farmers for hatching. These are in great demand because of the larger production they make possible. Experiments are also being conducted in raising mulberry trees, in feeding and care of worms, in better ways of unwinding the silk from the cocoons, and in more productive marketing. A survey of the silk industry has also been made in some districts to determine problems and needs. An intensive six-months course is given in silk-raising, and demonstration and community work are also carried on.

The Agricultural College at the University of Nanking undertakes work in agricultural instruction, extension work, investigation and research in agriculture, sericulture, forestry, and famine relief. A five-year course is given in agriculture, the first of which is sub-freshman. The first two years of work for both the agricultural and the forestry students are the same but in the last three years students specialize in the fields they choose. Both summer and field work are required to secure sufficient practice. Two one-year correspondence courses in forestry are also given. A one-year concentrated vernacular course is available to middle-school graduates who desire to return to the villages as owners of or workmen on farms. Emphasis is placed upon practical work, every afternoon being devoted to it. Skill and management in field and related work must be achieved before a graduation certificate is given.

In addition to these regular agricultural courses, a summer school for rural leaders and a regular rural normal course are given. In the former, courses in rural problems, agricultural and school gardening, coöperation and community work, recreation, and hygiene are given. In the normal course principles of education, psychology, methods, school management, and religious education are stressed. Considerable attention is given to rural problems, extension work, gardens, and nurseries. Practice teaching and community service divide the students' afternoons and each student must also participate in some evening school (mass) teaching.

The College has also undertaken a program for the prevention of famines. This includes projects in forestry research, instruction, and extension; agricultural extension; farm crops improvement; seed farms; farm management and coöperative work; soil erosion; plant and animal disease control; surveys; and agricultural education. Two one-year courses in forestry (thirty-six lessons each) are given by correspondence.

The College gives a short intensive course (three months) every spring and summer in sericulture. In coöperation with the International Committee for the Improvement of Sericulture it has undertaken quantity production of good mulberry trees (400,000 seedlings and trees) in order to sell them at low cost; a collection of varieties of mulberry trees for experimental purposes; production of disease-free silkworm eggs according to the Pasteur method; and sericultural investigation of various types.

The College of Agriculture of the University of Nanking may be mentioned here also in connection with a piece of extension work that is valuable because it is typical of what may be accomplished in almost any rural community.

"A rural school experiment was launched by the department of rural education of the University of Nanking, College of Agriculture and Forestry, at Wukiang, Anhwei, in February [1924] . . .

"The site that was chosen for the experiment was a

market town on the Yangtze River serving as an outlet for a fertile belt of land noted particularly for the growing of cotton but also producing considerable quantities of wheat, beans, rape, and other crops. The moral tone of the community seemed unusually degenerate. . . .

"For two years previous to the opening of the school, attempts had been made to introduce improved cotton seed into this area . . . [but] the extension workers from the College of Agriculture and Forestry were looked upon with suspicion. . . .

"Opening negotiations in the fall of 1923, a tract of eighteen *mow* of good land was rented. This tract stretched along the main highway where a great portion of the farming population must pass on their way to market. Near by this property an old ancestral temple was secured for use as a school building. These properties were located more than a *li* from the edge of the town and were thus distinctly a part of the farm life. . . .

"Shortly after China New Year a school was opened in the ancestral temple. No students were received except children of bona-fide farmers. These were given instruction for four hours per day and only in the forenoon. In addition to the ordinary academic branches, instruction in agriculture was given particularly through the development of a school garden and nursery. . . .

"During the afternoons the teacher proceeded to make a careful survey of his community, thus better acquainting himself with the farmers and the farmers with the ideas of the new rural school and improved cotton. Incidentally he directed the preparation and planting of selected cotton seed on the eighteen *mow* of land. . . . By cotton-planting time the good intentions at least of the school seemed quite well established and five thousand *catties* of improved cotton seed were distributed to the farmers. During the summer the cotton crop of the school farm began to stand out more and more in marked contrast to the degenerate plants in the local fields. . . .

"As the close of the cotton-picking season drew near, an

exhibition was prepared not only of the improved cotton, the ginning process, but also of the work of the school which had now grown to eighteen pupils. . . . [On the exhibition day] the visiting extension workers presented their program of charts and lectures, and, as the afternoon sun sank in the west, by stereopticon slides and moving pictures. These extension workers, twice foiled in their efforts to make any impact on the community, now had a resident middleman through the popular teacher and [one] through whom their transient message can be daily and painstakingly made a part of the life of the community. . . ." [1]

A department of agriculture is being established for the needs of North China at Yenching University (Peking) and steady progress is being made along the lines described above for Canton and Nanking. In addition to developing a farm and equipment, courses of instruction, experimental work, and agricultural exhibits and extension, studies are being made of farming practices and conditions, of the experiment stations of the district, and of the work and possibilities of the rural middle schools of the adjacent provinces.

The College plans to emphasize strongly practical, profitable farming and to give the students opportunity and responsibility in the conduct of such a farm. Students will be advanced in farm practice as rapidly as their skill, reliability, and knowledge will permit.

Research

In the field of research the College (Nanking) has made particularly original contributions to the advancement of reforestation and flood and famine prevention and relief, in addition to its study of plant and animal diseases, development of better corn, wheat, cotton, silk, etc. "One interesting development that should be mentioned here is a triangular coöperative arrangement between the International Education Board, New York City, the Department of Plant Breeding of New York State College of Agriculture

[1] Griffing, John B., "A Christian School with a Rural Message" (in *The Chinese Recorder*, December, 1924, pp. 801–4).

at Cornell University, and the University of Nanking, whereby each professor of the Cornell Department of Plant Breeding spends a year in China during the next five years. This coöperative project in plant breeding has been extended in China so that it now includes agricultural departments at [six mission institutions]." [1]

Also in the field of research, Lingnan University, formerly Canton Christian College, is outstanding.

"Among the special projects at present under way and of great importance to the future agricultural development of South China may be mentioned hog-breeding; development of dairy herd; improvement of rice culture by selection; a study of the disease of the lychee and also of the citrus fruit, of great importance to California and Florida as well as China; improvement of sericulture through the production of disease-free silkworms; an herbarium which exchanges with museums throughout the world. In all this work close coöperation has been established with the United States Department of Agriculture, the Philippines Bureau of Science, the Kwangtung Experiment Station, and the International Committee for the Improvement of Sericulture in Kwangtung." [2]

"More than 1,000 middle-school and college students have studied agriculture at this institution, and these have come from all parts of China and from twenty other countries of the world." [3]

"This College holds a unique position for the development, through Christian and international auspices, of one of the most important agricultural regions of the world. In Malaysia, in Siam, and in French Indo-China, there has been a remarkable agricultural awakening during the past decade. Much of the initiative and physical effort in this

[1] Reisner, John H., "Reforming Farm Life" (in *The China Christian Year Book*, Shanghai: Christian Literature Society, 1926, p. 311).

[2] Canton Christian College, *Ling Naam Hok Hau: Its Growth and Outlook*. New York: Trustees of the Canton Christian College, [1919], p. 45.

[3] "The College of Agriculture" (in *Canton Christian College 1919–1924: Report of the President*, p. 38).

awakening has been provided by Chinese who have emigrated from Kwangtung and Fukien. It is a common ambition of these people similarly to develop their own land. They have appealed to the Canton Christian College to train their sons for this work, and are generously supporting it." [1]

VI. COMMUNITY SERVICE

Mass Education

Obviously, one of the greatest problems in all mission fields, and especially in rural districts, is that presented by the great masses of illiterate people. An outstanding experiment in meeting this problem has been the work of Mr. Y. C. James Yen, who is chiefly responsible for the "thousand-character" system of teaching, out of which has grown the National Association of the Mass Education Movement. Beginning with the problem of reducing illiteracy, Mr. Yen and his associates found themselves involved in all the life-problems that face illiterate masses. Accordingly they selected a typical rural community in North China—Ting Hsien—and set to work to discover just what the ordinary people really needed and how those needs could best be met. The result was a gradual but significant transformation in the whole life and thought of the people, touching literacy, agriculture, irrigation, and the income and expenditure of the family.

The work spread rapidly. Over 200 Village People's Schools have been started in this region alone. About 10,000 pupils (mostly adolescents) are in these schools now. Well over 1,000 have been graduated.[2]

"In the Paoting area, which used to be a *fu*, or prefecture during the Manchu régime, there are about twenty *hsiens*,

[1] Reisner, John H., "Recent Developments in Agricultural Education under Missionary Auspices" (in *The China Mission Year Book*, Shanghai: Christian Literature Society, 1919, pp. 163–4).

[2] For further information see: Clark, Grover, *The Ting Hsien Experiment*. Editorials from the Peking *Leader*, reprinted by the Peking Leader Press, 1927.

or districts, with an average of 300 villages each. In conducting this experiment here, the rural workers of the American Board Mission, both Chinese and foreign, are giving the movement the best of coöperation. Within a period of four months some 5,000 students, male and female, ranging from twelve to forty-five years of age, have been enrolled in the People's Schools of about 200 villages, covering a territory of twelve *hsiens*." [1]

At the urgent request of the teachers, the National Association puts out a newspaper every ten days entitled *The Farmer's Paper;* it is published on the basis of the "thousand-character" system, in easy Pai Hua; its cost is thirty cents a year; and its columns contain important news, articles on personal and public hygiene, agriculture, reform, recreation, mass education, letter writing, stories, and folksongs.

Another novel, if not unique, method of mass education is seen, again in China, in the museum at Tsi-nan-fu. It was started in 1905 as the enterprise of one missionary, the underlying idea being to establish contacts with various classes and to win their interest through things that they can see. It is now officially called the Tsi-nan-fu Institute, and has recently become the extension department of Shantung Christian University. The exhibits, too numerous even to mention here, illustrate every known problem of China and the constructive efforts being made to meet these problems. Lectures, evangelistic addresses, and recreation programs are conducted by the faculty and senior students of the University. Although the museum is located in the city, it touches thousands of visitors from country districts, especially the pilgrims who pass through the city during the great annual fair.[2]

Another novel suggestion for the wiping out of illiteracy is a government project in Argentina, which may possibly

[1] Yen, Y. C. James, *The Mass Education Movement in China.* Peking, 1925, p. 18.

[2] See: Yard, James M., "Contacts: A Study of the Museum at Tsinanfu" (in *The Chinese Recorder*, June, 1925, pp. 373–6).

be duplicated by missionary agencies in South America and in other countries where the problem is similar. This is the system of traveling schools (*escuelas ambulantes*).

"Located first in the Province of Catamarca, and in the mountain regions of Rio Negro and the Chubut, these schools are built of materials easily transportable, and accommodate an average of twenty-five pupils. Sites are selected for them which are most accessible to the largest number of children in the district. Teachers traverse such regions on foot or muleback, carrying necessary equipment for instruction, and remain four and one-half months at each place, giving instruction in reading, writing, elements of arithmetic, and hygiene." [1]

In India one of the many interesting types of work for mass groups is seen in the rural center at Ramanathapuram, directed by the National Council of the Young Men's Christian Association. Removal of illiteracy, visual education, improvement of agriculture, development of cottage industries, economic relief, and the resuscitation of ancient rural institutions are the chief lines of work in the program of service.[2]

Another significant development in India is the formation of the Students' Association for Rural Service, including almost every college in the city of Madras. This is a volunteer organization the purpose of which is to bring every member actually face to face with the problems of his own village, and to train him, by means of questionnaires, lectures, and exhibits, to engage in the actual work of meeting these problems during his vacation.[3]

In Africa a great experiment in mass education is the Kavirondo Native Welfare Association, Kenya, started by a

[1] Montgomery, Walter A., *Some Phases of Educational Progress in Latin America.* Department of the Interior [United States]. Bulletin, 1919, No. 59, p. 12.

[2] See: Jeyakaran, J. N., "Ramanathapuram Rural Reconstruction Centre" (in *The Young Men of India,* March, 1926, pp. 158–64).

[3] See: William, Sam S., "The Rural Reconstruction Movement: 1. Inquiry by Madras Students During Christmas Vacation" (in *The Young Men of India,* March, 1927, pp. 125–8).

missionary, but furnishing a significant illustration of coöperation between government, missions, and natives. The following summary of the Director of Education indicates the general character of the organization:

"With branches in every location, the Association is stimulating the people. They are beginning to think, and better still, they are beginning to work. . . .

"There are at present seventy locations of the Association in Kavirondo and about 5,000 persons in touch with it. Its objects are to encourage the natives to provide better food, better clothing, better housing, better education, and better hygiene. All improvements are to be effected by the work of the members' own hands. . . .

"A serious effort is made to avoid cleavage between the growing Christian community and the tribal chiefs. Every chief is by virtue of his office a vice-president of the Association; government officials also hold honorary office. The Association is run on constitutional lines and aims at the closest coöperation between government officers, the chiefs and head men, and the growing Christian community. Archdeacon Owen reports that the Association has important plans to raise the economic level of the people. Our latest move is to appoint an African as a development officer who will be an itinerating official to see that the members keep the vows of the Association in regard to tree-planting and other welfare activities." [1]

Recreation

In most of the illustrations under the heading of Community Service, recreation in the larger sense has been implicit, if not explicitly described. To any one familiar with the life of the vast majority of people in countries where missions are at work, the need for true recreation is a self-evident fact. Perhaps the following extract will serve to illustrate what the Christian Church needs to avoid, and

[1] Jones, Thomas Jesse, ed., *Education in East Africa: A Study of East, Central, and South Africa. . . .* New York: Phelps-Stokes Fund, 1925, pp. 124–5.

what constructive adaptations need to be made not alone in Africa but in all mission fields:

"The puritan legislation of the native church, in its zeal to maintain a pure standard of conduct and to hedge its members about from all evil tendencies, became more and more severe. . . . Self-discipline found no field for exercise in moderation. And the new life of the village threatened to be very bare and lacking the joyousness that is characteristic of the African. . . .

"The first thing that had to be done was to turn the emphasis of one's teaching from the negative prohibitions of Christianity to the glorious fulness of its gifts. For a church will not be led into strong expanding life by a denunciation of sin but by a revelation of goodness. . . . Give them a sense of the Kingship of Christ in every realm of life and they seek to bring every phase of life into subjection to Him, not by making their life more barren, but by conforming all things to His will." [1]

Then follows a description of the guided play and dancing of boys and girls which indicates how sport and recreation can be purified and made truly recreative.

"I know well that unguided dances may be abominable; controlled they may be pure joy. The song-fables that are told about the fire may lead to a morass of abomination, but they can also open into plains of sunlit laughter. We shall be good servants of Africa if we can rescue from foul clutches the treasure of song, fable, dance, and sport which is one of Africa's best possessions, and teach the people how work and recreation are realms over which Christ may rule." [1]

Near East Relief

No account of rural community service in non-Christian countries would be complete without at least a brief mention of the work of the Near East Relief. After completing the immediate emergency work of caring for starving refugees, this organization developed a constructive policy which

[1] Fraser, Donald, "The Church and Games in Africa" (in *The International Review of Missions*, January, 1921, pp. 110–17).

includes most of the aspects mentioned in this paper in connection with the work of mission boards. In addition to the orphanage work, with which every one is familiar, the Near East Relief has entered upon a program to place the orphanage children wherever possible in homes where they continue to receive supervision and aid whenever this is necessary. All these children have had an opportunity to secure the essentials of a common-school education which emphasizes "training first in the methods of building physical health and in the creation of sanitary conditions that make for health; a training, in the second place, for hard work and self-dependence; in the third place, a training in some special vocation of an industrial or agricultural nature." [1]

More than 1,800 older boys have been placed in farm schools in Macedonia, supervised by rural specialists. The young people of Aleppo and Macedonia have been organized into what is called the "Near East League," with their own leadership and with meetings for social and educational purposes which furnish opportunity for the normal social life of which their situation tends to deprive them, and for demonstrating their ability to become leaders.[2]

The larger or more spectacular social influence of the Near East Relief is seen in the hospitals, dispensaries, and clinics which have stimulated local authorities to plan similar programs of health work; in the Caucasus, the government demand for nurses trained in hospitals is far greater than the supply. Similarly, a government farm school has been started in which six graduates of Near East Relief farms are serving.[2]

It is a belief of the Near East Relief leaders that the young people under their training will become a great force in the progressive Christian movement already under way

[1] Voris, John R., *Leaders for Near Eastern Churches.* Reprint from *The Churchman*, November 28, 1925. New York: Near East Relief (Constructive Work Series, No. 3), p. 8.

[2] See: Voris, John R., *Social Elements in Near East Relief.* An Official Report. New York: Near East Relief (Constructive Work Series, No. 5).

in their churches. The entire work of the Near East Relief, with its demonstrations of the comprehensiveness of practical Christianity applied to life, has made a deep and significant impression upon the Muslim Near East.[1]

VII. MISSIONS AND COÖPERATIVE CREDIT

An editorial in *The National Christian Council Review* (India), December, 1925, says in part, "There are many who feel that, underlying some of our principal and most pressing tasks, such as rural education and the building up of the village Christian communities, lie questions as to the economic life of the village people to which we are able to give only the most rudimentary answers." Recently various economic surveys in India [2] have revealed the actual facts regarding the dire poverty of village and rural peoples, a large factor being the exorbitant rates of interest charged by the money-lenders; in many cases interest accumulates and exceeds the capital, keeping the owner in continual indebtedness until the land passes into the hands of the money-lender. The original owner thus becomes not merely a pauper but a bankrupt. Says Mr. K. T. Paul, "How in conscience is India to be rehabilitated on the foundations of a bankrupt peasantry?"

The government in India began as early as 1905 to attack this problem by the establishment of the Coöperative Credit Movement. Mr. Paul's own observation is that this movement cannot actually reach the large mass of the peasants.[3] He argues that the government work needs to be supple-

[1] See: Voris, John R., *Leaders for Near Eastern Churches.* Reprint from *The Churchman*, November 28, 1925. New York: Near East Relief (Constructive Work Series, No. 3).

[2] See: Slater, Gilbert, *Some South Indian Villages.* London: H. Milford, 1918 (Economic Studies, Vol. I, University of Madras); Mann, Harold Hart, *Land and Labour in a Deccan Village. . . .* London: H. Milford, 1917 (University of Bombay Economic Series, No. 1); Darling, Malcolm Lyall, *The Punjab Peasant in Prosperity and Debt.* London: H. Milford, 1925.

[3] See: Paul, K. T., *Twelve Years of Rural Work.* Reprinted from *The Indian Review*, July, 1926.

mented by Christian effort, since credit is really dependent on character rather than on property; and unlimited liability banks demand a personal supervision which government inspectors, working in an official position, cannot give. Therefore, in 1914 the Young Men's Christian Association opened a new department of work, and in 1916 organized a Central Coöperative Bank to meet their own conditions. Rural secretaries proceeded to train the local *panchayats*, or village councils, in coöperative principles, and the *panchayats* themselves took the responsibility of making or refusing loans to their own villagers, whose characters they knew. They understood when "unlimited liability" was a good risk and when it was not. Mr. Paul reports that the Central Bank, in all its dealings with the rural banks, did not lose a single rupee. The Young Men's Christian Association through its Rural Department makes surveys of rural conditions and works out programs for rural reconstruction. The well-trained rural secretaries supervise adult education, and the demonstrating and teaching of better methods of agriculture and poultry-raising. Of the Y. M. C. A. reconstruction centers, the one at Ramanathapuram is outstanding for variety and extent of its work.

In any discussions of India's rural problems coöperative credit societies are now recognized as essential. Regarding their importance as a missionary agency, Mr. Higginbottom says, "Any one familiar with rural India knows that Christianity has no greater handmaid than the coöperative society. There is not one teaching in these societies that does not come from the teaching of Jesus: mutual help, goodwill, trust, absence of suspicion." [1]

Dr. Wilkie Brown's effective and persistent work at Jalna merits special mention here. Dr. Brown has had notable success in the training of village leaders. In describing the effect produced by coöperative effort Mrs. Brown says:

" . . . Where the banks are working, changes are coming

[1] Higginbottom, Sam, "The Training of Agricultural Teachers for India" (in *Foreign Missions Conference of North America: Report of the Thirty-Third Conference . . . 1926*, p. 199).

over Indian village life, slowly, as it seems to us, but actually quickly, when we remember how very slow the evolution of such life has been. The congregation looks a trifle cleaner and more self-respecting, the women are tidier, church contributions are increasing, and there is an inclination to admit that a degree of education is of value, even if it does not immediately justify itself by bringing in a salary; and all these advances, we find, center around the members of the bank, who are invariably also leaders in the church. We have, therefore, good reason to look to the banks for leaders who will tackle the other problems of village life." [1]

In these coöperative groups Mohammedans, Hindus, and Christians meet together and assume responsibility for one another's debts.

Conditions in rural China are similar to those in India, the average Chinese farmer having practically no economic reserve and being at the mercy of the money-lender. Here, too, within the past few years, coöperative credit societies have been recognized and welcomed as a partial solution of the problem. Some idea of the progress of these coöperative credit societies may be shown by the following table.

	1925	*1926*
"Total number of societies	152	340
Number of recognized societies	44	97
Their membership	1,481	3,294
Their capital	$2,640	$7,196
Number of loans granted	15	38
Amount of loan granted	$7,160	$21,990

"All the societies that have not been recognized are not exactly unsatisfactory. As a matter of fact, if adequate funds could be assured, possibly more societies would have received our recognition and a larger amount of loan would have been lent out." [2]

[1] Brown, Mrs. A. C. Wilkie, "An Aspect of the Work of Village Co-operative Banks" (in *The National Christian Council Review*, Poona, February, 1927, p. 86).

[2] Tung, T. S., "Report of the Rural Improvement Department" (in *Annual Report, 1926*, Peking: China International Famine Relief Commission, 1927, p. 31).

The China International Relief Commission has formulated a three-year program for the promotion of coöperative credit. During the first year eight societies were started and results and problems carefully studied. Additional societies were added in the second year and the savings element added. It is proposed for the third year to expand and systematize the coöperative credit work and to add features of coöperative marketing. This work is part of the commission's larger program for the prevention of famines. This includes afforestation; control of rivers and the reclaiming of inundated lands; improved methods of agriculture and of marketing; better communication and distribution of population; education and village home-industries. A coöperator's training course is conducted for a week in each of two centers, with a total attendance of 323 delegates.

Coöperative credit has been an element of most of the conferences and practical experiments in China referred to earlier in this paper, training being provided by the combined forces of missionary, philanthropic, and government agencies.

"The second coöperators' training course was conducted separately in two places and during different periods. It was opened in Ting Hsien and Peking on the fourteenth and twenty-fifth of November respectively, and each lasted for a week. The total attendance was 323, including four delegates from Shansi. Of these, 196 were registered in Ting Hsien, and 127 in Peking." [1]

An extended study of rural conditions in China ends with this paragraph:

"The introduction of improved methods of agriculture demands two things on the part of the peasant farmers who now form the real basis of village life. In the first place comes education. If the farmers are to adopt such methods, they must be trained to adapt themselves to changes and taught to value the improvements. In the second place,

[1] Tung, T. S., "Report of the Rural Improvement Department" (in *Annual Report, 1926*, Peking: China International Famine Relief Commission, 1927, p. 32).

they must be taught to coöperate . . . in credit, marketing, and other coöperative societies. This method of organization, which, as the expression of the Christian principle of brotherhood, is a prime concern of the Church in its effort to build up a better rural society, is also, as we see, the hope of economic salvation for the toiling millions of China's peasants." [1]

[1] Taylor, J. B., "The Church and the Rural Standard" (in *The Chinese Recorder*, May, 1924, pp. 324–5).

CHAPTER III

FACTORS OF A PROGRAM FOR RURAL MISSIONS

Thomas Jesse Jones, Ph.D., LL.D.

I. INTRODUCTION

THE first requisite to the realization of an effective program for rural missions is a genuine appreciation of the conditions and needs of the rural people throughout the world. The second requisite is a plan of procedure which clearly outlines the objectives of Christian service for the full development of these peoples. The third necessity is the formulation of the agencies, institutions, and movements required for the service. And the fourth is a plan of supervision of every activity and especially friendly visitation of the smaller local agencies and workers. A full presentation of the requisites will probably require discussion of a fifth requisite, namely, a personnel sincerely devoted to the task of rural service and genuinely prepared to incur the responsibilities of the undertaking. Underlying these five requisites should be added a sixth, namely, arrangements for coöperation with all other agencies and movements directly or indirectly related to rural welfare.

It is urged that the factors presented in this statement are in the nature of suggestions for those who are formulating a program for rural missions. The necessity for adaptation to suit the varying conditions of widely differentiated countries, peoples, and agencies is obvious. The hope is that administrators and workers may use these suggestions in their re-examination of their activities and then adopt and adapt whatever is suitable to their needs.

II. APPRECIATION OF RURAL NEEDS

A genuine understanding of the needs of rural peoples must recognize first that they constitute fully seventy-five

per cent. of the total population of the world. Dr. Butterfield has already reminded us that they aggregate at least 1,000,000,000 people. In such continents as Asia, South America, and Africa, the rural sections include possibly ninety per cent. of the total population. The second fact is the "apartness" of these people. They are living either in small villages or in homes separated from their neighbors by substantial distances. Because of this "apartness" they are deprived of many opportunities which urban groups enjoy. Any work directed to their development must clearly recognize both the advantages and the disadvantages of this "apartness." The third condition includes the varied values of rural existence. These values are economic, social, and spiritual. Too frequently rural life has been rated according to the economic standards. More and more we should recognize the spiritual gains of the provision for development of individuality and for daily acquaintance with the realities of nature.

A complete understanding of the above-mentioned conditions of rural peoples points inevitably to the necessity for a changed conception of rural service. Forms of religious, educational, and social service based on urban needs cannot be transferred to rural sections without radical adaptations. The "apartness" of rural people demands vital modifications in the forms of organization and supervision for rural districts. Those responsible for rural policies must be prepared to undertake the formulation of plans based upon the changed conception of rural service.

A specific provision which must be mentioned in connection with any plan for service to the rural peoples is that for the training of leaders including ministers, teachers, and workers who shall be thoroughly acquainted with the necessities of life in the open country. In the organization of schools for the training of such leaders there must be definite recognition of the genuine unity of the needs of both masses and leaders. In other words, the elements of training for leaders must be based upon the elements of life for the masses. Too long have educational and religious organiza-

tions suffered grievous handicaps from a leadership that has been prepared on the basis of one set of ideas and objectives while the masses are in drastic need of another set of influences and helps.

III. OBJECTIVES OF CHRISTIAN SERVICE TO RURAL PEOPLES

The determination of the aims of Christian service is vital to the organization and maintenance of such service to rural peoples. The present indifference and confusion in thought and practice with regard to rural development is largely due to the failure to define the aims. Aims such as Christian character, sound health, and cultivation of the soil have not been clearly defined. Furthermore, the relationship of aims has not been properly associated with such organizations as the church, the school, the dispensary, and the farm. As Dr. Butterfield has well said, there is a real need for a "formula of community life." By this he means a statement of the social elements constituting community life. It is the purpose of this section to outline the elements of such a community formula and to propose them as the objectives of Christian service to rural peoples.

The following aims are based upon the comprehensive study of the activities of Christian missions in rural areas presented in another part of this report:

1. The development of Christian character, Christian fellowship, and Christian service.
2. Healthful living in a healthful environment.
3. The effective cultivation of the physical resources necessary to the food supply and the sound economic development of people in villages and in the open country.
4. The improvement of family life through a knowledge of such home activities as the care of children, food, sleeping facilities, sanitation, and all that centers about the life of women and children.
5. A social attitude toward neighbors which makes possible sincere coöperation despite the obstacles of nationality, race, color, or language.

6. Recreation—physical, mental, and spiritual—providing not only a sound use of leisure time but an appreciation of the beautiful, the good, and the inspiring in nature and in humanity.

These are the basic elements necessary to the physical well-being, the intellectual development, and the spiritual needs of a rural community. While they have been differentiated for purposes of presentation, it is obvious that they are vitally inter-related. In a sense the religious life of a community includes all others. While health is not so comprehensive as religion, it is clearly essential to every phase of community existence. Thus each element contributes directly to the well-being of the whole.

IV. ORGANIZATION OF AGENCIES FOR CHRISTIAN SERVICE TO RURAL PEOPLES

The realization of the objectives of Christian service to rural peoples requires the organization of agencies adapted to the purpose. On the basis of scope and extent of influence, these agencies may be classified under four heads: namely, (a) central institutions; (b) middle institutions; (c) local institutions; and (d) extension movements. It is obvious that these names provide for the gradations of institutions according to their size and geographical position. On the basis of the types of service rendered, each of the above-named organizations provides for activities related to one or more of the six objectives. In other words the central, middle, local, or extension organization may include activities that are evangelistic, educational, health, agricultural, or recreational, or that are related to the welfare of women and children, or to general social well-being.

In countries whose population is sparse or where Christian service is only beginning, each type of organization is necessarily simple. In such countries the central institution with its limited personnel must provide for the six objectives through individuals who are compelled to render a variety of services. The evangelist, for example, may be the teacher of

agriculture; the teacher may be the health worker. Numerous examples may be given of mission workers whose varied services include the whole scope of human needs.

In countries whose population is dense or where Christian service is highly developed, there may be central institutions quite separate in their organizations. In such countries there may be a whole scheme of evangelistic organizations beginning with the religious organization which plans for itineration, evangelistic meetings, visitation, and other types of service well known in the older mission fields. Correspondingly there may be an educational system beginning with a central institution providing training of secondary, collegiate, or even university grade with middle schools and local schools distributed over the country. There may be a health régime with a well-organized hospital and clinics located in the villages. For rural districts it is clear that there is need for a plan of agricultural education that will begin with a central institution and extend through the middle school, the local school, and extension activities to the individual farmer.

In order to avoid confusion in planning rural agencies it is suggested, first, that the approach shall be through the four gradations of institutions organized on the basis of geographical areas and quantity of work and, secondly, that the qualitative services for the six objectives shall be related to each of the four geographical gradations of institutions.

Central Institutions

These are the central power- and directing-stations of mission endeavor for the rural people. In origin the central station may include only the limited staff of two or more persons fired with an intelligent devotion to the welfare of people who live apart in villages or the open country. The workers may render the varied services of preachers, teachers, farmers, nurses, and neighbors of a people who lack the fulness of life which the Christian religion implies.

With the increase of financial means, the addition of workers, the enlargement of plant, and the opening of

opportunity for service, the central station naturally and inevitably becomes a Christian community with a church, a school, a farm, a hospital, a shop, a dormitory, houses, and all the organizations necessary to the fulfilment of its task of preparing leaders for the widely scattered rural peoples.

The basic objective of all the varied activities in the central station is service to the people living in rural areas. Accordingly, the training in religion, education, health, farming, industry, and home life must be suited to the rural conditions.

Very unfortunately many central institutions are situated in towns or cities. While it is exceedingly difficult for such stations to provide the rural adaptations required, it may be done through special departments and workers trained in rural activities. As a rule, however, it is most desirable that institutions for rural service be located near villages and their rural fields.[1]

Middle Institutions

These are the intermediate stations between the central institution with its more comprehensive personnel and the small local stations rendering service directly to men, women, and children in their homes. The middle institutions usually serve two purposes: first, they provide headquarters for specialists from the central stations who must make occasional visits to extend their influence through the country; secondly, they provide training and friendly supervision for the local workers. Often the intermediate station differs from the central station only in the size of the plant and number of workers.[2]

Local Institutions

These are the smaller churches, the day-schools, the out-clinics, the little farms, all situated in the villages and among

[1] For a fuller presentation of Central Stations, see: Jones, Thomas Jesse, ed., *Education in East Africa: A Study of East, Central, and South Africa. . . .* New York: Phelps-Stokes Fund, 1925.

[2] See: Jones, Thomas Jesse, ed., *Education in East Africa: A Study of East, Central, and South Africa. . . .* New York: Phelps-Stokes Fund, 1925, pp. 61–2.

the farmhouses of the people. In a sense they are the most important institutions of all. Potentially they are the centers of educational and religious influences for the masses of the people in spiritual life, health, industry, domestic economy, and all that makes for the abundant life. Often there may be but one building, a humble shack, which serves as church, school, clinic, and demonstration center in industry and agriculture. Where village stations are very numerous and widely scattered, it has been necessary to develop one village center to the status of a central village station with extra workers and plant to serve as supervisory center for the smaller stations. A most important consideration in connection with activities relating to local or village stations, and especially schools, is coöperation with government officers and departments. This consideration is more fully explained in the section on "Coöperation with Other Agencies" in *Education in East Africa.*[1]

Extension Movements

Probably the most effective forms of service to village and rural peoples are those classified as extension movements. They include varied activities intended to carry all kinds of influence from institutions and centers directly to the home, the farm, and the individuals however lowly and apart. In America there are: farm and home demonstration with their agents who go about the rural communities; rural clubs for boys and girls, for men and women, teaching all manner of useful lessons in health, industry, agriculture, recreation, care of the home, and character development; and movable schools consisting of vehicles, staff, and equipment adapted for all types of service to the varied communities visited.[2]

V. SUPERVISION AND FRIENDLY VISITATION

Sympathetic supervision and friendly visitation are essential to the success of all forms of organizations. This

[1] See: Jones, Thomas Jesse, ed., *Education in East Africa: A Study of East, Central, and South Africa. . . .* New York: Phelps-Stokes Fund, 1925, pp. 59–61.

[2] *Ibid.*, pp. 69–73.

is especially true of organization and activities for rural peoples, widely scattered as they usually are. The utter failure of many efforts for villages and the rural masses is probably due more largely to a lack of friendly visitation and encouragement than to any other factor. Mission successes and failures are intimately related to their provision for supervision and sympathetic help for the workers and the local agencies struggling apart from the direction and aid of the central institutions. An adequate system of supervision and visitation requires careful thought to provide the various types of oversight and guidance adapted to the varied gradations of workers and activities.

General Supervision

All organizations, whether mission societies in the home country or the field committee in the foreign country, should arrange definitely for a plan of supervision of every type and grade of work. The responsibility for the task should be assigned to a competent individual or committee with adequate means, time, and authority to plan and maintain the system.

Intermediate Supervision

Where the workers and agencies are widely distributed or numerous, there should be subordinate or sectional agents of supervision both to carry out the standards of work and also to make the necessary adaptations to the local areas and their people.

Supervising Teachers or Friendly Visitation

The most important of all forms of supervision and visitation is that which is to guide, stimulate, and encourage the local workers in the villages and open country. Such a provision is undoubtedly the most directly helpful of all methods of dealing with the "apartness" of rural life. The work and influence of the so-called "Jeanes Visiting Teachers" in the rural districts of the United States are profoundly significant to the welfare of all rural districts in the

world. The essential elements of the Jeanes Teacher Plan are, first, the selection and maintenance of trained visiting teachers to give their whole time to the task; secondly, that each teacher shall travel throughout a given district visiting and encouraging local workers according to their respective needs; and thirdly, that their responsibility shall be guidance, suggestion, and inspiration rather than supervision or inspection.[1]

VI. PERSONNEL FOR RURAL SERVICE

The selection and education of a personnel devoted to rural service is as vital to the success of a rural program as the selection of skilled physicians is to an effective health program. The assignment of the vast responsibility for the rural millions, with all their serious problems and acute needs, to an indifferent or uneducated personnel is an error of first magnitude. Educated and devoted leadership for rural service is required at every gradation of the mission organization from the administrative board in the home country to the smallest and most remote local station in the village or open country. Nor is such leadership to be limited to agricultural skill and knowledge. Rural people are, first of all, human beings with physical, mental, and spiritual needs and, secondly, farmers and tillers of the soil. Reference to the six objectives of rural service in section III reveals the comprehensive needs of the rural peoples. The realization of these objectives for the rural masses requires an unusually well-educated and sincerely devoted personnel. Here is a call for men and women who have profited by all the opportunities that civilization and Christianity have to offer.

VII. COÖPERATION OF MISSIONS AND GOVERNMENT

Nowhere is coöperation of government and missions so essential as in the rural program. In the far-flung task of

[1] See: Jones, Thomas Jesse, ed., *Education in East Africa: A Study of*

reaching the millions, the magnitude of the undertaking requires the extensive resources of the government. Missions can usually only initiate types of rural service in the hope that governments may be won to adopt and extend them throughout the nation. Many forms of helpful coöperation between government and missions may be encouraged by a personnel trained in rural service and genuinely appreciative of all peoples regardless of nationality or race. In these days of national self-determination and racial-consciousness, coöperation with governments and nationals is almost the *sine qua non* of permanent and genuine service, rural or otherwise.

East, Central, and South Africa. . . . New York: Phelps-Stokes Fund, 1925, pp. 54–5.

CHAPTER IV

RURAL KOREA: A PRELIMINARY SURVEY OF ECONOMIC, SOCIAL, AND RELIGIOUS CONDITIONS

Edmund de Schweinitz Brunner, Ph.D.

I. INTRODUCTION

THIS report is concerned with the present condition of organized Christianity in rural Korea. It was prepared for the International Missionary Council in connection with the meeting of that body in 1928.

When it was determined to discuss "ways . . . to vitalize, enrich, and strengthen the work of the church in rural communities" at that meeting, it was suggested that a study be made of some small, compassable field in order to present, for the country selected, an analysis of the state of the rural church and of the social conditions affecting the conduct of its work.

Korea was chosen as that field partly because of the success of the Church's rural work in that country and partly because Korean Christian leaders had recently asked for such a survey and had offered their coöperation.

The reader of this report should be cautioned at the start against supposing that rural Korea is here regarded as affording conditions in any sense typical of those to be found elsewhere, even in Asia. The study is presented simply as a laboratory case and has been written primarily from the point of view of its possible use in Korea. Little or no attempt has been made to generalize the findings. At the same time it is hoped that the method employed and the conclusions reached may have value elsewhere, and may perhaps stimulate similar studies in other fields.

Sources of Data

1. Library Research. The literature about Korean rural life, especially government reports in English and French,

was carefully studied. Certain data existing only in Japanese publications were obtained by translations made on the field.

2. Interviews in Korea. The author has interviewed literally hundreds of persons in connection with this project, including government officials both in Japan proper and in Korea, and of all ranks from village head men to the Governor-General, missionaries, and other Westerners, Korean business and newspaper men, ministers, teachers, and farmers, as well as Japanese farmers, merchants, and directors of some of the huge irrigation and reclamation projects. Every effort was made to insure the representativeness of these interviews. Due regard was paid to various shades of opinion, to age, religious affiliation, and similar considerations. The unfailing courtesy and consideration of all these individuals are herewith gratefully acknowledged, as is also the generous and unqualified coöperation of the government and the various interested Christian organizations.

Inasmuch as some of the data used had perforce to rest on testimony and since the author had to depend upon the coöperating missionaries, government officials, and Koreans for securing his interviews, care was taken not to make any statement based upon opinion of others that did not represent a fair consensus of the testimony offered.

3. Field Investigation. This was of two sorts. Prior to the author's arrival in Korea the coöperating committee conducted studies into socio-religious conditions in thirty-nine villages, four of them in Manchuria, using a survey outline furnished by the author, who later visited one-third of these villages, checking up on the information secured and carrying the study a little further with the aid of a Korean interpreter trained in social science in the United States. These villages were selected by the committee of the National Christian Council of Korea, responsible for the survey, as representative of conditions in various sections of the country.

In addition, the author studied six villages in company

with Mr. E. Mitsui, chief agricultural expert of the Government-General; Mr. Y. Oda, of the foreign office, and other officials. Each of these villages illustrated some particular phase of Korean rural life. He was also taken to several other communities by these officials to observe irrigation, reclamation, and other projects and their social results. Visits were also made to several of the government agricultural schools and experiment stations.

In the course of his field work the author journeyed from the ports in the south to the Manchurian border and visited twelve of the thirteen provinces of Korea, omitting only that sparsely settled section bordering on Siberia. In this small country he traveled more than 3,300 miles, using train and automobile but going also on occasion by ox cart, sedan chair, horseback, sampan, and junk. His total stay in Korea was, however, only three months. Evidently, therefore, the study is not to be regarded as a complete and intensive survey. That was impossible in the time available. It is a reconnaissance that might well be carried further by organizations in Korea.

II. THE GENERAL SITUATION

The major emphasis in this report is upon those factors in the existing socio-economic situation that are conditioning the work of the Church in rural Korea. The aim of the study was to arrive at a better understanding of the difficult situation in which the Korean rural church finds itself, and thus, if possible, to afford some guidance for its future policy.[1] This introductory chapter is confined to such general considerations as Korea's location and history, its population, and the physical characteristics of the country that influence the density and distribution of its inhabitants.

[1] The reader should understand that in Korea denominational practices differ as to the degree of autonomy exercised by the Korean churches and therefore as to the division of labor between the churches and the missions. In this report the Christian enterprise will be considered as a unit.

Later sections will discuss in order the economic, social, and religious phases of the church's problem; and a final chapter will be given to a suggested program.

Location of Korea

Korea, or Chosen as it is now officially known, is a peninsula of 85,228 square miles that forms the most easterly part of the Asiatic mainland and separates the Yellow and Japan Seas. Its most southeasterly port, Fusan, is but 120 miles from the most western tip of the main island of Japan, Honshu. The many Chinese junks in Moppo harbor on the southwest betray the proximity of the land of their origin. To the north and northwest Korea is bounded by a small part of Siberia and by Manchuria. It lies, therefore, in the heart of the Far East. It at once separates and connects China, Russia, and Japan; and in this is to be found the explanation of many of Korea's past experiences and present problems.

History

Though for 1,200 years of the present era, or until 1910, Korea was a political entity, before that time three kingdoms divided the land. Many anthropologists believe the peninsula to have been settled by at least two races of unlike origin; and even to-day the dissimilarity between northern and southern Koreans in certain particulars is a matter of comment among the foreigners and Japanese living in the country. For centuries Korea was a hermit nation, avoiding all contact with the outside world except with China, the nominal protectorate of which nation she acknowledged. This relationship ended in 1895 as a result of the Sino-Japanese War, of which Korea was an indirect cause. The Russian Empire, seeking ice-free ports on the Pacific, next threatened the independence of Korea, a development Japan viewed with natural disquiet. The Russo-Japanese War resulted. In 1905 Korea became a Japanese protectorate, and in 1910 a formal union or annexation was effected.

Japan's right to the possession of Korea has not gone

Map I.—Location of Korea in Relation to Japan and Asia

entirely unchallenged either within or without the country. The so-called Independence Movement of 1919 is the best-known gesture of the Korean people in protest over their loss of national freedom. The demonstrations then, though widespread, were unarmed; but they were suppressed with such severity that the protests were world-wide. A new governor-general, Admiral Viscount Saito, was appointed; and under his leadership much progress has been made.

It has been necessary to allude to the political situation because there are those who believe that there can be no improvement in the conditions existing in the peninsula until the Korean people again enjoy political independence.

There can be no question that the political situation has had important social results, some beneficial, some detrimental; but it must be emphasized that this investigation, in the very nature of the case, must be based on the supposition of the continuance of Korea within the Japanese empire. Annexation is an accomplished fact. A study of the state of the rural church in Korea in 1927 cannot be concerned with political hopes or might-have-beens. Its problem is to answer the question: Given the present situation, what of the rural church?

Population

Korea's population is approximately 20,000,000 people. At the time of the last census, 1925, there were in all 19,015,526, of whom 18,543,326, or 97.5 per cent., were Koreans; 424,740, or 2.2 per cent., Japanese; and 47,460 foreigners, more than nine-tenths of whom were Chinese. This total figure represented a gain of almost 10 per cent. since 1920, when the population was found to be 17,288,989, and of 16.8 per cent. for the decade 1915–25. The rate of growth has therefore increased in the latter half of this decade; and, if the government estimates as to the present population are correct, the rate of growth has continued to advance.

The population is divided among thirteen provinces, 214 counties or districts, and 2,503 *myen* or townships which are frequently called villages by foreign writers. Below these are the natural communities or villages, to the number of 26,462, varying in population from a few score persons to several thousand.

Of the total population at the end of 1925, 1,086,656 lived in thirty cities of 10,000 or more people. The largest of these was Seoul, the capital, with 302,711 inhabitants, a figure which it is estimated would be increased to half a million if the thickly settled contiguous territory were included in the count. Only two other cities have passed the 100,000 mark. In addition there were fifty-two centers with populations ranging from 5,000 to 10,000 and totaling 367,753 persons. Above 400,000 more resided in 105 places

of from 2,500 to 5,000 population. Counting the settlements immediately adjoining the largest cities, it is probable that 2,000,000 people, one-tenth of the total, live under urban conditions. The proportion of urban dwellers is increasing rapidly. In the last five years, ten of the twelve most important cities gained in population from two to five times as rapidly as the country as a whole. Many of the smaller places showed even greater gains.

Occupational Distribution

The distribution of the population among the several major occupations is shown in Table I, which gives the total number of persons dependent upon a given industry, not simply the number employed. The predominant position of agriculture among the Koreans will be noticed at once. Among the Japanese, public service leads, as might be ex-

Table I—Population of Korea Distributed According to Means of Livelihood,[1] by Race (1925 Census)

Occupation	Koreans		Japanese		Foreigners	
	Number	Per Cent.	Number	Per Cent.	Number	Per Cent.
Total	18,543,326	100.0	424,740	100.0	47,460	100.0
Agriculture and forestry	15,441,290	83.3	39,030	9.2	9,222	19.4
Fisheries and salt	251,496	1.4	12,802	3.0	95	0.2
Industry and commerce	421,658	2.2	66,864	15.7	6,372	13.5
Transportation	1,153,352	6.2	133,273	31.6	24,447	51.5
Public service	422,228	2.3	140,925	33.1	1,672	3.5
All other	615,814	3.3	21,362	5.0	5,305	11.2
None and unknown	237,488	1.3	10,484	2.4	347	0.7

[1] As explained in the accompanying text, the numbers in this table indicate the number dependent on a given occupation, not simply those employed.

pected, with transportation and commerce second. It is also possible from this table to determine the proportion of Japanese in each of these occupational groupings. Thus this people, constituting two per cent. of the population,

contribute only one-fourth of one per cent. of the agriculturists while they furnish twenty-five per cent. of those who depend upon public service for a livelihood.

Environmental Factors

But it is not with the detailed statistics about occupations that this section is concerned so much as with the distribution of the people throughout the country. In a land so largely agricultural as is Korea, topography, rainfall, and temperature greatly influence the location and density of the population.

Despite the large area of irrigated land in Korea, rainfall appears to influence the distribution of the people to a considerable extent. Korea may be roughly divided into two parts by considering the four most northerly provinces as a unit. Approximately these provinces include everything north of a line drawn from Kenjiho to Gensan (see Map I). In this section there is only one small area near the coast and north of Heijo (Pyengyang) where the annual rainfall is above 1,000 mm.; and it is this area which corresponds rather closely to that of the greatest density of population. South of this dividing line there is only one locality where the temperature in winter drops below −9 degrees Centigrade. In the north, except for a few small areas on the east coast which also are areas of high population density, minimum temperatures range from −10 to −19 degrees Centigrade.

Topography is another factor affecting population. Korea is mountainous. There is no spot in the country in which a mountain does not form part of the landscape. Only a scant fourth of the land has an altitude of less than 100 meters (330 feet). In the north, only fourteen per cent. of the area is as low and level as this. More than half of the northern part, but only one-fifth of the rest of Korea, is 500 meters or more above sea level. It is not surprising, therefore, to note the density of population as shown on Map II. Include the one extremely mountainous province of Kogen-do with the four northern provinces, and it is found that

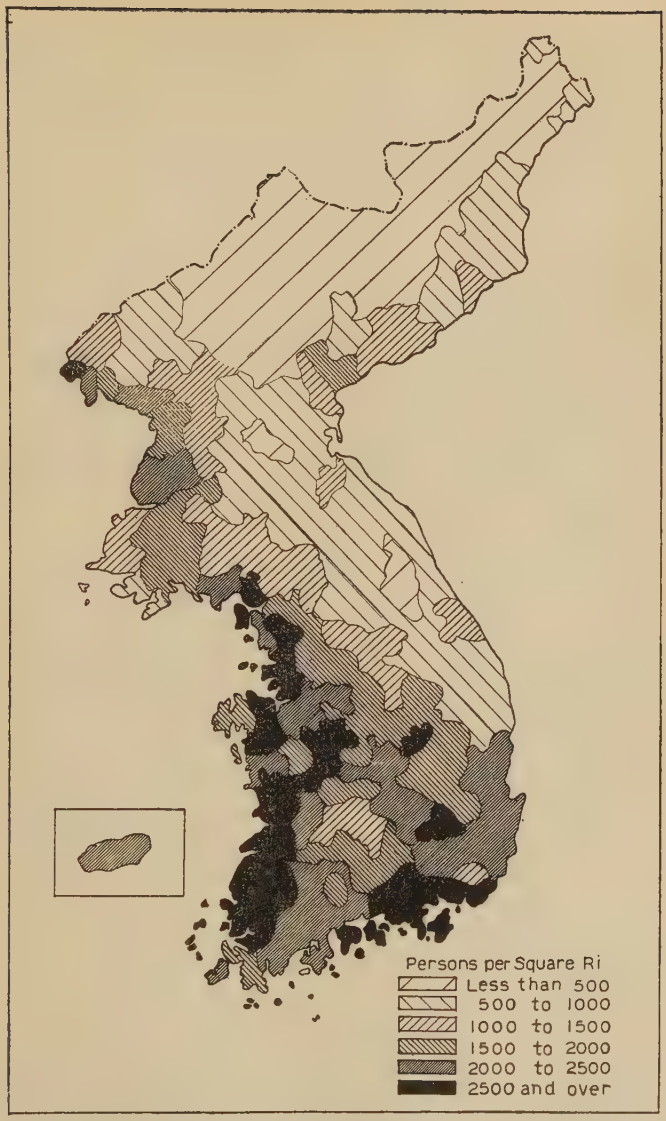
these five possess 55 per cent. of the total area of Korea but only 40 per cent. of the arable land and 30 per cent. of the population. The remaining 45 per cent. of the area includes 60 per cent. of the arable land and has 70 per cent. of the farmers, including 93.9 per cent. of the Japanese agriculturists. The eight southern provinces lie between the latitudes of Baltimore, Maryland, and Wilmington, North Carolina, U. S. A. The physical differences between north and south that have been noted are paralleled by differences in the social structure and organization that will be noted later.

It is obvious that the church's greatest opportunity at present lies in central and southern Korea. It is obvious also that in this area farming is more intensive; and that here, if anywhere, Korea will first meet the problem of overpopulation. Already parts of this half of the country are as densely populated as much of Japan proper.

But the north holds the potentialities for future industrial development. Here are vast forests now for the first time approachable by railroad. Here, too, are found gold, coal, iron, graphite, copper. There is much potential water-power in this country and if ever industrialization comes to Korea, it will be largely in the north that new opportunities of every sort will open.

But that lies in the future; and underneath the general fact of increase in the total population are currents and eddies that give the clue to some of the major problems of Korea to-day.

Of major importance in this connection are the facts on growth and decline of population in particular provinces and villages. The rate of growth in the four northern provinces is more rapid than further south. In the four years from 1921 to 1925, the population of these five provinces increased 10.8 per cent.; that of the eight southern provinces 8.1 per cent. In the north, a gain of better than 10 per cent. was registered by three of the five provinces, and nearly by a fourth. In the south, only two of the eight made so great a gain in this period. Most of the gain in the south was in



MAP II.—DENSITY OF POPULATION IN KOREA PER SQ. RI (5.95525 SQ. MI.)

urban communities; much of it in the north, except for the city of Heijo, was rural. In other words, the north, because of its potential resources and the pressure of population in the south, has already begun to forge ahead, despite its less favorable physical environment, and despite the emigration to Manchuria, concerning which more will be said later.

These tendencies show even in the thirty-five villages specially surveyed in connection with this study. Those in the south gained 23.9 per cent. in population between 1917 and 1922, when this section enjoyed prosperity because of the high price of rice, but only 6.6 per cent. from 1922 to 1927, when indeed only ten of the twenty-five villages showed an increase. In the north, the gain from 1922 to 1927 was 9.1 per cent. Seven of the ten villages studied are responsible for this increase. Only one of the ten lost in population.[1]

[1] The total population of these villages at the time of the survey was 24,053. For the purposes of the remainder of this study they have been divided into three groups, northern, central, and southern. The northern villages lie in the four provinces already alluded to. The central villages are located in the provinces of Kokai, Keiki, and in the western agricultural section of Kogen. The southern provinces include North and South Chusei, Keisho, and Zenra. The exact situation can be stated in tabular form as follows:

Population Data for Thirty-Five Villages Specially Surveyed

Region	Number of Provinces	Number of Villages Surveyed	Village Population		Percentage of Total Farm Population
			Number	Per Cent.	
All	13	35	24,053	100.0	100.0
North	4	10	5,725	23.8	23.5
Central	3	12	7,915	32.7	23.6
South	6	13	10,413	43.5	52.9

The sample on which the field work section of this study is based is, therefore, none too large. Much depends upon the degree of representativeness actually possessed by the villages selected by the Korean National Christian Council. In the matter of population growth and in

The slackened growth in the south, which was attended by the actual decline of some villages, raises questions as to causes that call for a consideration of the economic environment in which the rural church of Korea at present works.

III. THE ECONOMIC PROBLEM

The present economic depression in Korea is the most engrossing topic of conversation wherever the farmers gather. It is constantly discussed in the public press. It puzzles government officials and is causing most of the missionaries deep anxiety.

A precise definition of the problems involved is difficult to secure. A large section of public opinion holds that the present depression is due to the loss of land by the Koreans resulting from policies adopted by the government. But the friends of the administration produce facts that if taken alone would indicate the existence of an era of prosperity in the peninsula. Each of these positions leaves something out of the count.

The low income and the mounting debt of the farmer and the decreasing amount of land in the hands of owner-cultivators cannot be gainsaid; nor can the greatly increased yields and other evidences of added resources. The situation is one that requires careful examination before it can be determined what the stake of the church is, and whether the church can help to find a solution of the problem.

Evidence of Material Progress

There are many evidences of material progress. Thirty years ago there were no railways, few roads, no modern industries. The old government and the old civilization were in control. Slowly indeed modern innovations, such as hospitals and Western schools, were introduced. The

other particulars that will appear later, however, the facts for these villages correspond sufficiently to ascertainable provincial and regional conditions to warrant the belief that the selection is as representative as possible with a group of this size.

railroad begun by American capital was completed by the Japanese under the urgency of the war with Russia. Now there are 1,430 miles under operation, and as many more approved or in process of construction, almost all owned and operated by the government. With the railroads have come good hotels in the largest cities, and better highways. It is unfortunate that the old government kept no adequate records so that its progress might be measured and credited. For the years since the union with Japan, there are precise measurements of progress.

A. Foreign Trade

The figures on foreign trade are often given as among the most convincing evidences of the increased economic resources of Korea. This trade has increased phenomenally since 1910, the year of union, when exports amounted to 4,535,000 *yen* and imports to more than three times that sum. The detailed story of the increase is given in Table II.

TABLE II—EXPORTS AND IMPORTS OF KOREA FOR SELECTED YEARS, 1910–26[1] (in 1,000 *yen*)

Year	Exports To			Yearly Totals in Terms of 1910	Imports From			Yearly Totals in Terms of 1910	Imports (Excess)
	Foreign Countries	Japan	Total		Foreign Countries	Japan	Total		
1910 . . .	4,535	15,379	19,914	1.00	14,434	25,348	39,782	1.00	19,768
1915[2] . . .	9,319	40,901	50,220	2.52[2]	18,159	41,535	59,694	1.50	9,474
1919[3] . . .	19,817	199,849	219,666	11.03[3]	95,873	184,913	280,786	6.06	61,129
1920 . . .	27,639	169,381	197,020	9.89	106,174	143,112	249,286	6.27	52,266
1921 . . .	20,884	197,393	218,277	11.96	75,898	156,483	232,381	5.84	14,104
1922 . . .	17,489	197,915	215,404	11.77	95,798	160,247	256,045	6.43	40,604
1923 . . .	20,403	241,262	261,665	12.15	98,338	167,452	265,790	6.68	4,124
1925[4] . . .	24,339	317,288	341,727	18.20[4]	105,367	248,235	339,990	8.55	1,737
1926 . . .	24,776	338,175	362,951	18.22	123,932	234,623	372,167	9.36	9,216

[1] Data 1910–23 from *Financial and Economic Annual of Japan*, Tokyo: Department of Finance, 1925, p. 176. Data 1925 and 1926 supplied by Government-General of Chosen. (See also *Economic History of Chosen*, issued by the Bank of Chosen, p. 176.)

[2] Five-year interval. [3] Four-year interval. [4] Two-year interval.

It will be noted that the gain in exports from 1910 to 1926 was 1,722 per cent. During the same period imports grew 836 per cent. Even from the year of the Independence Movement, 1919, exports had risen 65 per cent. by 1926, and imports 32 per cent. This table also registers the depression that marked the post-war period; but it reveals no similar decline in the immediate past.

Actually exports for 1926 were more than eighteen times as great as for 1910 and nearly twice as great as for 1920; imports for 1926 were more than nine and one-quarter times those for 1910 but only one and one-half times those for 1920. The increase in exports from year to year [1] averaged 30 per cent. for the first five years after annexation, and 80 per cent. a year during the war. There was a loss of 10 per cent., then a gain of 11 per cent. in the years directly after the war, but the year 1922–3 saw a gain of 21 per cent. in exports. This gain, however, dropped to 15 per cent. in each of the next two years and from 1925 to 1926 was only 6 per cent. Undoubtedly the sense of "depression" in Korea to-day rests upon this failure to maintain the rate of gain, which failure is accentuated whether the contrast be with the recent 21 per cent. of 1922–3 or the early years when 30 per cent. was the average gain in exports.

Imports, which gained more than exports during the war years, dropped more immediately thereafter; imports "came back" much more slowly than exports but in 1925–6 showed a slightly stronger tendency.

The figures in Table II give in themselves no evidence of

[1] Year-to-Year Increase or Decrease

(Percentages based on data in Table II)

Year	Total Exports (Per Cent.)	Total Imports (Per Cent.)
1910	....	....
1915	+152 (5 years)	+ 50 (5 years)
1919	+339 (4 years)	+370 (4 years)
1920	− 10	− 11
1921	+ 11	− 7
1922	− 1	+ 10
1923	+ 21	+ 4
1925	+ 31 (2 years)	+ 28 (2 years)
1926	+ 6	+ 9

great depression, rather the contrary; but it must be remembered that they include city and country alike. The farmer has contributed his share, for nearly 6,000,000 *koku* of rice, worth 200,000,000 *yen*, are exported annually to Japan. At the time of annexation, Korea was sending barely 200,000 *koku* to Japan. The figures given are uncorrected either for fluctuations in the level of commodity price (which according to the Bank of Chosen index reached 367 in March, 1920, and is now around 210, as against 100 in July, 1914) or for fluctuations in the rate of exchange.

But even allowing for this fluctuation in price the increase in total foreign trade from 1914 has been fourfold, and from 1910, over fivefold. It is sometimes maintained that this increase in foreign trade represents very largely the business of Japanese and is not a fair measure of the economic strength of the Korean. Undoubtedly the Japanese, who form two per cent. of the population, have greater per-capita wealth than the Koreans; but the total foreign trade of Korea (exports and imports) has increased twelve times as fast as the Japanese population. One cannot but see in these figures evidence of increased resources on the part of the Koreans.

But while economic resources may have increased there is another element to be taken into account, the food value of the crops consumed in Korea. Thus while rice exports have increased sharply as shown, the amount of rice consumed in Korea has increased barely one per cent. in all these years,[1] despite the much greater increase in population. Instead of the rice which he has sold the Korean has imported the cheaper Manchurian millet. Imports of millet have risen from 28,000 *koku* in 1912 and 29,657 *koku* in 1915 to over 1,000,000 *koku* in 1921 and nearly 2,250,000 *koku* in 1926.

Another bad symptom in the situation is the invariable excess of imports over exports. This is a phenomenon existing in Japan proper as well. In part, it is owing to the fact that Korea's exports consist largely of raw materials

[1] Figure derived by subtracting exports from total production.

and her imports of manufactured articles. Many of the imports, too, are paid for by funds from Japan.

B. Bank Deposits

Other indices of the wealth of Korea are bank deposits, postal savings, and other forms of savings deposits. The first mentioned have increased tremendously in the last ten years. They amounted to 908,219,672 *yen* in 1917, but had risen 402.6 per cent. to 4,564,760,276 *yen* at the end of 1926. Bank deposits also registered the post-war depression with a slight drop in 1921 and a decline in 1923 to the lowest point since 1919; but from then on the gains have been uninterrupted. As a check on these total figures, the savings deposits of the Chosen Industrial Bank, founded in 1918, were studied. This bank supplanted a number of agricultural and industrial banks and has nearly fifty branches throughout Korea. It is supposed to have a larger proportion of rural business than a number of the other big city banks. Thus in June, 1924, according to data supplied by the bank, more than one-third of 120,172 borrowers from this bank were farmers, and one-sixth more were credit associations, largely rural in origin. Even so, although 51.7 per cent. of the 104,200 savings-account depositors were Korean, they held but 20 per cent. of the funds, having an average of 42.53 *yen* for each depositor as against 180.75 *yen* for each Japanese. Total savings increased from 5,472,-192 *yen* on June 30, 1924, to 11,463,128 *yen* on June 30, 1927. Only a small part of this increase of 109 per cent. is due to the opening of new branches. The increase, therefore, is substantial. There is a slight indication of financial stress in the fact that in 1924 loans made with these savings as security amounted to 27 per cent. of the total, and in 1927 to nearly 35 per cent.

It is possible that some of this increase is due to a greater use of the banks by the people. It is unfortunate that precise information as to the extent to which the banking system is gaining the confidence of the people could not be obtained. In the few banks from which any data on this

point were secured the rate of increase in the number of depositors had not greatly exceeded the rate of population growth.

C. Postal and Thrift Guild Savings

Finally postal savings were studied, since this system puts a medium for saving within the reach of every farmer. In 1919, 1,120,221 Korean depositors used the system, each having an average of 2.23 *yen* to his credit. The number of depositors was less after this, however, until 1922. In 1923 there were 1,265,954 accounts, an increase of 5.3 per cent. over the previous year. From this peak there has been a decline of 3.5 per cent. to 1,221,733 depositors in 1926, averaging 2.46 *yen* each. The Money Circulating Guilds, or *Kei*, absorb some rural savings. Unfortunately, figures on these organizations are not available between 1917 and 1926. In the former year there were 9,138 such guilds with 1,413,241 members and an average deposit of 1.925 *yen*. Ten years later, at the end of 1926, the number of associations had more than doubled, there being 19,067. Membership had dropped 42.4 per cent. to 814,138, but the average deposit was 4.814 *yen*. Both Japanese and Koreans belong to these *Kei* and some, though not many, are found in cities. Neither of these indices shows any great amount of rural prosperity.

D. Volume of Railway Travel

A fourth possible measure of increased wealth is the traffic volume of third-class passengers carried by the railroad. The Railway Bureau was therefore asked to furnish figures for the years ending March 31, 1921, 1923, 1925, and 1927, for the country as a whole and for typical rural stations, one from each province. During this period there was very little increase in railroad mileage. The total number of third-class passengers carried in the first of these years was 12,028,014, and by the year 1926–7 this increased by 52.3 per cent., about five times as fast as the population. The rate of increase declined, however, with each period. While

1923 showed an advance of 23.6 per cent. over 1921, gains for the following periods were only 15.8 per cent. and 5.8 per cent. respectively. This decline in the rate of increase suggests that in the first two years people were acquiring the habit of railway travel which in the last two-year period increased only about as rapidly as the population. Moreover the traffic from the village stations did not keep pace with the national volume. Even allowing for loss of traffic from flood or diversion through opening a new road or station, the figures remained almost stationary. This would seem to indicate that the urban people have more resources for travel than those in the country.

E. Increased Average Yield

The indices thus far used would appear to show that while wealth in Korea is increasing, the city has been receiving more of this wealth than the country. But rural wealth is perhaps better measured in land area and yield than by the standards of the market place. It is to an examination of these factors in the situation, therefore, that the discussion next turns. The area devoted to rice cultivation constitutes 36.3 per cent. of all arable land. Comparison of this area for rice and the areas devoted to other cereals and to beans for the years 1910 and 1925 respectively is shown in Table III, which also gives the production from these areas for the years specified and the amount of increase both in area and in yield.

The results of this comparison show that the government's claim that area under cultivation has been sharply increased is quite true. Production also increased at an even greater ratio indicating more intensive cultivation as well as larger areas worked. Seed, too, was improved. The composite figures for these crops, detailed in Table III, show an increase of 35 per cent. in area under cultivation and of 53 per cent. in production. In the same period, however, the agricultural population increased 48 per cent. and the number of householders 54 per cent. It is obvious from this comparison that the size of individual holdings is de-

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TABLE III—AREA AND PRODUCTION FOR SELECTED KOREAN CROPS, 1910 AND 1925[1] (Figures given in units of 1,000)

	Area in *Chobu*[2]		Per cent. Increase	Production in *Koku*[3]		Per cent. Increase
	1910	1925		1910	1925	
Total	2,917	3,946	35.3	20,238	30,996	53.2
Rice.....	1,353	1,585	17.2	10,405	14,773	42.0
All cereal crops	857	1,245	45.3	6,208	10,420	67.8
Beans (all varieties).....	707	1,116	57.8	3,625	5,803	60.1

[1] Data drawn from Tables 43, 44, 45, *Census of Korea, 1925*, pp. 94–7 inclusive.

[2] 1 *chobu* equals .9917 *hectare*, 2.4506 acres.

[3] 1 *koku* equals 4.995 bushels.

creasing, and that the increased production of staples has barely exceeded the increase in the number of mouths to feed.

Had it not been for the herculean efforts of the Japanese along these two lines of increasing acreage and production, the economic situation in Korea might be far worse than it is. In addition to these staples, new crops have been introduced and old ones developed. Sharp gains have been recorded in the acreage and production of cotton, sweet and white potatoes, cabbage, corn, melons, apples, pears, and other fruits. In cotton, particularly, American varieties have been introduced that produce much more than the old native variety. Incidentally, all this has measurably reduced the economic dependence of Korea upon a single crop—rice. It cannot be questioned, therefore, but that the farmer in Korea, despite his small holdings, is raising and marketing more varieties and greater quantities than ever before. Nor is this statistical increase due to the alleged incompleteness of the figures of earlier years, since the

acreage has increased year by year and production, though it has naturally fluctuated, has tended steadily upward.

The amount of live stock has likewise grown. From 1920 to 1925, rural households gained only one-half of one per cent.; but the number of bulls and cows increased 6.7 per cent., of pigs, 17.7 per cent., and of chickens, 16.7 per cent. Since the number of Japanese farm households declined approximately 10 per cent. in this half-decade, it is probable that most of this increase represents a gain in the assets of the Koreans.

The Japanese have also been rendering the Korean farmer a service through the introduction and aggressive promotion of scientific sericulture. The native silkworms have been entirely eliminated and a better strain substituted. The number of households feeding worms increased nearly eightfold from 1910 to 1925, so that now more than one-sixth of the homes engage in this subsidiary industry. The increase since 1920 has been 64 per cent. Similarly production has gained more than twentyfold since 1910; 133 per cent. since 1920.[1]

Increased production does not always mean prosperity, as the American farmer has found to his cost. Commodity prices have fluctuated sharply. Rice is selling at about half the 1920 price as this is being written (November, 1927); but this price represents an advance of nearly four times that of 1915 and nearly fifty per cent. over that of 1923.[2]

Evidences of Depression

Increased income does not necessarily spell increased prosperity. Before concluding that the economic pessimists are misguided it were well to examine the evidence offered by those who maintain that Korea is in the throes of a severe depression. This evidence relates, among other things, to landownership and tenancy, income and debt.

[1] See: *Census of Korea, 1925*, Table 51, p. 102.

[2] Statement based on elaborate month-by-month quotations on rice prices by grade contained in Tables 114, 115, 116, *Census of Korea, 1925*, pp. 210–15.

A. Landownership

The Korean farmer has been steadily losing his ownership of the land. In the eleven years from 1915 to 1926, the total number of farmers has increased 4.7 per cent., but the proportion of farmers who are tenants owning no land has risen 25 per cent. or more than five times as rapidly. Between 1915 and 1926 full tenants rose from 36 per cent. to 43.8 per cent. of the total number of agriculturists. Figures furnished by the government tell the story:

	Landlords	Owner-Cultivators	Part-Owners, Part-Tenants	Full Tenants	Total
1915....	39,405	570,380	1,073,838	945,398	2,629,021
1926....	103,653	524,066	892,624	1,185,674	2,706,017

In other words, more than seventy-five per cent. of the Korean farmers must deal with landlords. Of the landlords about one-fifth rent all their land. This fifth own more than half the arable land in Korea. The rest cultivate some and rent the remainder. To judge from these figures, it is the part-owner who is slipping back into full tenancy. These figures for the country as a whole vary with the region. There is more ownership in the north, more tenancy in the south. In the four northern provinces and Kogen, 37.7 per cent. of the farmers are owner-cultivators and only 20 per cent. are full tenants. In the eight southern provinces 13 per cent. are owners and 50 per cent. full tenants. In the thirty-five communities studied, one-third of the northern farmers were found to be owners; one-sixth of the southern; and one-fourth of those in the villages of the central provinces.

This problem is undeniably serious. It is proverbial that the man who holds a stake in the land he tills is more enterprising, more interested in his community, more socially stable than the tenant. Increasing tenancy among the farmers is likely to affect adversely the contributions to the church both of money and of time.

B. Effect of Japanese Infiltration on Landownership

The problem of tenancy in Korea is not new. It has been for several centuries the curse of Korean rural life. A relatively small number of "Yangban" families exploited the nation to their own advantage, and it is the legacy from this situation that is affecting the economic status of Korea far more than the alleged fact that the land is passing not only from the control of the Korean farmers but from the ownership of the Koreans and into the hands of the Japanese.

The bugaboo of colonization by Japanese farmers and of wholesale eviction of Koreans, with all that it would mean, has often been raised. Hence it is necessary to give consideration to this point. The facts are not easily ascertained; but one thing is clear. In the seventeen years since the annexation of Korea, Japan has settled fewer than 10,000 of her farm families in this peninsula. The number now there is less than in 1919, and this despite various colonization efforts. The church has no reason to fear the uprooting of her work through the supplanting of Koreans by Japanese.

Government statistics show less than six per cent. of the agricultural and residential land registered as Japanese in ownership. But this fact needs careful scrutiny. All land belonging to corporations with a Korean charter is classed as Korean in ownership, though the ownership of the concern may be Japanese. The holdings of some of these companies are considerable. On the other hand, some of the companies incorporated in Japan proper have Korean stockholders. Again, virtual transfer of the ownership of land, title to which is in the names of Koreans, may result through loans made by Japanese institutions or individuals. No data are available on this point. Various careful estimates of fair-minded non-government Japanese and Koreans place the proportion of land owned, actually or virtually, by the Japanese at anywhere from 12 to 20 per cent. In some counties in the south, Japanese ownership, based on tax records, is said to extend over half of the land. Thus in

one county, Ikson, in South Keisho province, an investigation by a Korean landlord and educator is reported to have shown 32 per cent. of the assessed property valuation in the hands of 120,000 Koreans and 68 per cent. in the hands of 8,000 Japanese. Since the great part of Japanese-owned land is in the south, it is probably fair to conclude that in this section about one-fourth of the land has passed out of Korean hands.

But the consideration of greatest importance in the long run is not how much land is owned by Japanese or Korean landlords but rather the lot of the Korean tenant. He tills, on the average, only 1.28 *cho* (3 acres), of which about half is paddy-field for rice. The legal division of crops between landlord and tenant is fifty-fifty, and this is usually adhered to in the north; but the tenant supplies not only all the labor, both of animal and of man, but usually all seeds and fertilizer, and pays the taxes as well. In most countries, half or all of these items, except the tenant's labor, is considered a legitimate part of the landlord's overhead expense. In one village in the south, a careful investigation by William Lyon, of Taiku, showed that the renter's actual *net* share was seventeen per cent.—a condition by no means exceptional in that part of the country.[1] Commenting on a similar situation he found during a brief survey in 1925, John H. Reisner, Dean of the College of Agriculture and Forestry of Nanking University, wrote to Mr. Brockman of the Young Men's Christian Association:

"The per-capita population per square mile of total area is approximately 205 persons, and the per-capita per square mile of cultivated land is approximately 1,125. These estimates are based on government data and include total population. If 80 per cent. of the population are farmers, then the density of the farm population would alone be approximately 900 persons per square mile. The soil must needs provide a living for not only this dense farming population, but for an additional 225 persons who must get their living out of the farmers. Of course . . . a mounting

[1] *The Korea Mission Field*, May, 1927, p. 104.

national debt pays for the time being for many of the modern developments and improvements, but the bald fact remains that the carrying capacity of the soil is most heavily loaded, and, as far as one can see from the conditions of the peasants, grossly overloaded. The rapidly increasing population only aggravates the situation and makes a solution of the problems more pressing and complex."

Korean landlords frequently expect gifts from their tenants. Many of them, also, deal with renters through agents whom the tenant must also keep cordially disposed by occasional remembrances. A number of tenants, especially in the south, prefer Japanese to Korean landlords. Others feel there is no difference.

In Japan proper, there have been thousands of tenant strikes in the last few years. One of the first in Korea was in process during the present investigation. The *Seoul Press* states the points at issue:

"The first general meeting of the Fuhei Agrarian Union was held on Friday last, and was attended by over 200 tenants. At the meeting were present Mr. Furuya, lawyer, as representative of the Japanese Labor Party, representatives of Seoul and Chemulpo Young Men's Christian Associations, and pressmen. Decision was reached on the occasion to present the following demands to the landowners:

"1. Ground rent to remain as hitherto.

"2. With regard to transport of rice as rent over a distance exceeding one *ri* (2.44 miles), the landowners to pay the freight.

"3. Of manure necessary, tenants to pay sixty per cent. and landowners forty per cent.

"4. The term of tenancy to be fixed at four years.

"5. Should the compromise negotiation with the landowners fail of settlement, the tenants not to pay rent to them but to deposit it with the agrarian labor union pending settlement.

. . . . .

"The landowners of the irrigation guild in question are

required to pay to the guild 10 *yen* 96 *sen* per *tan* on an average, while the yield is valued at about 39 *yen* per *tan*. Subtracting the aforesaid 11 *yen* from the sum of 21 *yen* 40 *sen* due to landowners, their net profit comes to no more than 10 *yen* 40 *sen* as against 13 *yen* 60 *sen* going to the tenants as their income. Holding their share to be too little, the landowners are demanding an increase in rent by five per cent., wherein lies indeed the root of the trouble."

It should be noted that at present the striking Fuhei tenants pay 100 per cent. of the taxes and the cost of the manure out of their "larger" income. Situations similar to this are rapidly making the landlord-tenant relations more acute. In sixteen of the thirty-five villages, including half of those in the south, they are reported as bad, and in nine as average. In the other ten, relations are said to be good. In eight of these ten villages, the landlords live in the community or in the market town near by. In only one instance where relations are bad is this the case. In ten of the sixteen instances of bad relations, the landlords are resident in some city, and in the case of five other of these sixteen villages, while some live in the community, others are urban dwellers.

C. The Farmer's Economic Status

It is now necessary to inquire whether either the owner-cultivator or the tenant is able to make a living wage.

The economic position of the farmer in the communities surveyed was studied as carefully as possible. Figures on income are estimates based on the number of bags, or other units, of rice, millet, or other crop raised. The highest incomes and largest farm areas were found in the north. The average income for the three regions studied ranged from 201.6 *yen* to 340.0 *yen*; only in the northern region was the average income higher than in the four Manchurian villages. The details are presented in Table IV. The figures for the four Korean villages in Manchuria are inserted for comparative purposes.

These figures on income include all receipts from any sub-

TABLE IV—FARM AREA AND INCOME COMPARED, BY REGIONS

Region	Average Farm Area in *Chobu*	Range in Area	Average Income in *Yen*	Range in Income
North.....	2.2	1.0 –3.25	340.03	110–700
Center.....	1.05	.33–1.9	201.62	100–350
South.....	0.8	.25–1.2	293.57	150–500
Manchuria....	3.0	2.6 –3.2	324.50	300–358

sidiary industry, such as sericulture or the manufacture of straw bags, shoes, or rope.

But it is the complete budget that tells the story. Investigations into this are being conducted by various agencies in Korea at the present time. The agricultural section of the province of South Keisho has made elaborate estimates of the income and outgo of all the farming households in the province in 1922. The result may be summarized as follows:

Of the owner-cultivators, 30 per cent. made a profit, while 70 per cent. broke about even, showing a profit or loss of 10 *yen* or less.

Of the part-tenants, 95.9 per cent. closed the year with a deficit.

Of the full tenants, 96.9 per cent. failed to make ends meet.

There was a direct correlation between the amount of profit or loss and the area of land cultivated, showing that much of the present difficulty of the farmer is due to his attempt to live on too small a holding.

Some idea of the distribution of the income and outgo may be gathered from the figures given in Table V, which were secured in one of the northern villages which the investigator visited with government officials and in another northern community after conference with church officials.

In view of facts like these, it is not surprising that seventy-seven families in seventeen of the thirty-five villages were found to be temporarily or chronically dependent upon charity.

D. Debt

The natural query is: How can the farmer continue in business? The loan broker supplies the answer. Deficits are met by credit. The extent to which the Korean family is financed on borrowed money is shown by a more intensive

TABLE V—SAMPLE DISTRIBUTION OF INCOME AND OUTGO, IN *Yen*

A. Composite Family Budget of One Village

Income		Outgo		
Item	Amount	Item	Amount	Per Cent.
Value of rice, etc.	175.00	Food	147.92	50.0
Sale of mats, etc.	90.00	Material for mats	39.60	13.8
Deficit	29.52	Interest	36.00	12.2
		Clothing	30.00	10.2
		Seed, fertilizer, implements	24.00	8.1
		Repairs, taxes, miscellaneous.	17.00	5.7
	294.52		294.52	100.0

B. Average Income and Expenditures of Sixty Church-members in Another Village

Receipts	209.00	Food	120.00	44.8
Deficit	59.00	Clothing	30.00	11.2
		Interest	30.00	11.2
		Fuel	25.00	9.3
		Taxes	15.00	5.6
		Seed, fertilizer, etc.	10.00	3.7
		Church	8.00	3.0
		Repairs, education, travel, misc.	30.00	11.2
	268.00		268.00	100.0

study made of the Christian families in thirteen of the villages. In the north, of 145 families two of every five were in debt to an average extent of 60 *yen*, on which the usual interest rate was 30 per cent. In the provinces near Seoul, four out of five families in a group of 110 were in debt to an amount of 100 *yen*, costing 48 per cent. interest. In the south, 111 out of 137 families were paying an average of 36

per cent. interest on a debt that exceeded the average annual income. In all regions even many of the owner-cultivators had been compelled to mortgage their lands. A great many of those interviewed were discouraged and felt that the situation was growing worse since for some years the beginning of each new crop season had found them a little more deeply in debt than the last. These villages were not particularly unfortunate. Rather they were above the general average of those studied, though not equal to three or four of the model villages visited.

This situation is not particularly new. In 1907, the Tozan Farms Company, on taking over the management of 4,399 tenants on one of its holdings, found an average indebtedness of 210 *yen* to the family. In the old days, however, the creditor rarely, if ever, foreclosed. He was willing to allow his debtor to live on in practical slavery for the sake of the high rate of interest on the money. But the Japanese, while frequently charging less interest, exact the penalty of the law if the easy-going Korean fails to pay on time.

The amount of debt existing at the present time would not be so serious were it not for the interest rates, which range from 12 to 48 per cent. and, in rare instances, are higher still. Rates below 24 per cent. were available only to members of village coöperative or thrift guilds (*Kei);* and the latter lent only on good security, which most tenants lack. Given these interest rates and the present price level, it is a simple matter to figure out that only an exceptional household can extricate itself from a debt of 100 *yen* or more. It is this, coupled with the high price of land, that makes it so difficult for the Korean to step from tenancy to ownership.

E. Taxes

It is often maintained that mounting taxes are responsible for a large measure of the farmer's plight. According to government figures, the total tax collected increased from nearly 27,000,000 *yen* to 77,658,478 *yen* between 1917 and 1926, a gain of 187 per cent.,—i.e., to nearly threefold. The

increase, while over twelve times the rate of population growth, is less than one-half as rapid as the expansion in total bank deposits. One reason for this increase has been the mounting national debt. This grew tenfold during the period of the Japanese protectorate (1905–10), that is, from 2,000,000 to 21,000,000 *yen;* and has again advanced more than tenfold in the years since annexation. These funds have paid for the almost unparalleled program of reforestation, for the development of the railroads and ports, for some of the irrigation work, and for subsidies to the farmers and to village associations, and have gone forth in other ways; so that there has been some return to the people for this expense. Nevertheless, the taxes are considerable, in view of the ratio they bear to income. The average to a Korean family is 15.283 *yen*, just 40 per cent. of the average household tax on the Japanese. In addition, the farmer often pays a small village assessment and contributes labor for road work in his community. His total taxes are probably not far from 8 to 10 per cent. of his income.

F. Other Evidences

There are certain other evidences of less importance that show economic pressure. Women are seen in the fields with increasing frequency. Formerly they seldom shared in the work of the farm. Child labor was found to be present in all villages studied, beginning at an average of ten in the north and eight in the south. In five-sixths of the villages, children are engaged in farming operations, in one-sixth they are engaged only in household tasks. In 1925, there was a drop of 8.1 per cent. in the number of boys, and of 10 per cent. in the number of girls, admitted to government common schools, as compared with the figure for 1924.[1]

Recurring natural calamities have also played their part. One-third of the villages reported a flood or drought every year or two, one-fifth every three or four years, and one-fourth every five years or oftener. As the irrigation, reforestation, and dike-building that is now being energeti-

[1] *Census of Korea, 1925*, Table 373, p. 678.

cally pushed proceeds further, this cause of trouble will disappear.

Finally, there is the shift in population that is going on at present. Koreans have moved by the thousand to Japan, where they often underbid the Japanese laborer. There are nearly as many Koreans in Japan proper as there are Japanese in Korea. They have also moved to Manchuria and Siberia by the hundred thousand. Estimates differ, but it is said that there are between 1,500,000 and 2,000,000 Koreans in Manchuria and Siberia, where the soil is richer than in their own rock-ribbed peninsula.

This restlessness was quite apparent in the villages studied. In the last five years, eight of the ten northern villages had seen 503 persons leave, a majority of them for Manchuria, the rest for the cities of Korea. Four of the twelve central villages had sent 349 away, and from six of the thirteen southern villages 1,527 had left. From the central villages most of the emigrants went to Manchuria. The destination of those leaving the south was equally likely to be Japan, elsewhere in Korea, or Manchuria. Invariably the reason for leaving the home community was stated to be the difficulty of making a living. The four Korean villages in Manchuria reported having received 227 immigrants from Korea in this period; 107 persons had left, most of them for points further north or west, the rest returning to Korea.

This emigration is causing concern to the Japanese people. A recent editorial in the Japan *Hochi*, and quoted in the *Japan Advertiser*, says in part:

"Koreans emigrating into Manchuria are gradually increasing, as time goes on, and this movement is beyond the control of the Korean Government. This is an important question in our relations with Korea. In the past Koreans went there because Japanese administration was neglectful of protecting them from economic hardships.

"It is an uncontrovertible fact that land under cultivation has become extensive and output has increased considerably, but as this does not profit the Koreans much they do not

feel disposed to remain in their fatherland. . . . For the purpose of Japanese administration, our prestige in Korea must be enhanced so that Koreans may be reliant upon their suzerain people. . . . This is an important problem for the Ministry."

Against a total loss of 2,379 persons, these thirty-five villages received 353 immigrants, most of them from other places in their own province, a few from Japan.

Another evidence of dissatisfaction with rural life is the growth of the cities already alluded to. At the end of 1916, rural households made up 84.7 per cent. of the total number of households in Korea; at the end of 1925, the proportion had dropped to 75.98 per cent.; and by the end of 1927, it will probably be between 72 and 73 per cent.

G. The Verdict

The evidence has now been presented and the reader may form his own opinion as to the extent and seriousness of the economic depression in Korea. To the author, there seems to be no doubt about the existence of a critical situation in which the cities of Korea are far less involved than is the countryside. Increasing debt, increasing tenancy, and the undeniable restlessness of the population are not signs of a healthy and normal condition. That the church has a vital stake in this state of affairs, and perhaps a responsibility in it, seems clear; but before that can be determined it is necessary to discover if possible the causes of the depression.[1]

The Causes of Depression

It is not possible within the scope of this study to discuss these causes in detail and to measure with precision the relative importance of each. But certain things seem clear.

[1] As a check on the foregoing analysis, and in order to discover how the Korean regarded the situation, leaders in each village studied were asked to state the chief economic problems. Twenty indicated the difficulty of making a living or sustaining the present standard because of prevailing prices. Seven mentioned the problem of tenancy; fifteen, high interest rates, debt, or lack of capital; and five, the small land-holding. Only two complained of high taxes.

A. Agricultural Depression Throughout the World

The farmers of the world are at present in a disadvantageous position. There has been an agricultural depression in the United States since 1920, and many authorities believe it will continue for some years more. The plight of the farmer has become a major subject of parliamentary discussion in England, Japan, and elsewhere. Nowhere has agrarian distress been more acute than in Japan proper; and nowhere else in the world, in recent years, has the reaction of the farmer been so prompt and determined. Nowhere were the profits of the farmer relatively greater during inflation of prices in 1918–20 than in Japan and Korea. What happened in those years in sections of southern Korea, according to the testimony of Koreans and missionaries, was much the same thing that happened in the Middle Western States of the United States. After the boom came the inevitable reaction. Korea cannot hope to escape from a general world condition, a condition that has not the remotest relation to its political status.

B. Transitional Periods in Korea

Again, Korea is facing the transition from an agricultural to an industrial economy. Yesterday it was living in feudal times. To-morrow it will use the conveniences of civilization. To-day it is in travail. On the city streets the automobile and the ox-cart compete for the right of way; the Ford truck, the ox, and the coolie with his "jiggy" bid against one another to haul the bricks for the new business structures that line the streets. The traveler may choose between a taxi and a jinriksha. To-day, perhaps, human labor is so cheap that the coolie may win; but to-morrow? Who doubts the outcome of the struggle? Japan is not responsible for this situation. Korea desires the tools and conveniences of the twentieth century. Socially she is more and more willing to take her place in this modern civilization of the airship and the automobile. Economically, rural Korea lingers a while, perhaps inevitably, in the ox-cart

era. Many leaders in Japan compare their own country's present conditions with those existing in England in 1825–50. The comparison is in some ways even more applicable to Korea. Japan hopes to avoid some of England's trials; but this transition that Asia is facing has never yet been painlessly made. Korea will be no exception; and to refuse to face the fact that this is one of the causes of the present depression is a disservice to the people.

C. Lack of Resourcefulness

A third cause of the existing difficulties lies in the inability of the Korean to use his resources either as productively or as economically as he might. In his stay in Japan, the author rarely saw an idle man. In Korea it is no unusual thing to see men smoking at their ease, even sleeping in mid-afternoon out in the fields. The crop yield in Japan proper is two and one-half times that in Korea. In Korea itself, the Japanese invariably raise two or three times as much to the *chobu* as their Korean neighbors. Chinese also are making good where Koreans have failed.

D. Improvidence

The typical Korean is illiterate, and is inclined to spend his money unwisely for things he does not need and for necessities of poor quality. He has more money and probably greater purchasing power than he had twenty years ago, or even ten; but the increase has not kept pace with his desires: and this fact, coupled with the others mentioned, has added to his dissatisfaction. In addition, he adheres to certain social customs, such as those relating to weddings and funerals, which call for extraordinarily heavy expenditures. Mistakes in spending money are not confined to Koreans; but they are the more unfortunate in a people striving for sheer economic survival.

E. Political Situation

Finally, the political situation is playing its part in the misfortunes of the people. There can be no doubt but that

many Koreans have lost their land through processes which, though legal, are not in accord with the highest ethics. There has been exploitation. It does not excuse Japan to recall that her actions in Korea had many precedents in the policies of Western nations in dealing with China; but it is well not to forget that the Korean Government also permitted shameless exploitation of the governed, both by its officials and by the wealthy, and that its intrigue-riddled structure and its dangerously vacillating policies invited the fate that overtook it. The loss of freedom, the mistakes of the Japanese, especially in the first decade after occupation, and the failure of the Korean to compete economically with his rivals have, however, produced in some a psychology of discouragement and in others a tendency to look for a panacea, both of which attitudes are detrimental to the welfare of the nation.

One disturbing element in this situation is the Bank of Chosen—a government-controlled institution with exclusive right to the issue of paper money. Unless this bank operates for the development rather than for the exploitation of Korea it will be the more difficult to conquer the depression. It is sometimes charged that the policies of this bank have aggravated the present situation. However this may be, doubts as to its service to Koreans are warranted in view of statements by officials of the Bank of Chosen such as the following by its president, speaking in Japan in August, 1922: "The Bank of Chosen was floated for the purpose of helping Japanese business interests expand in Chosen and Manchuria. . . . The bank has been rendering special assistance to persons and organizations whose expansion in Chosen and Manchuria is economically important and all this has been done out of a desire to do service to Japan's economic cause." The implied distinction between Japan and Korea would appear counter to the efforts of the government to avoid discrimination and to make Korea an integral part of the Empire.

Disturbed world conditions, and transition from one social age to another, unfortunately coming simultaneously,

together with a lack of knowledge on the part of the Korean of the technique of economic use of resources, as well as the present political situation, appear to be among the most important causes of the economic depression that has been found to exist. What, then, of the stake of the church in this situation?

The Church and the Economic Situation

Throughout the investigation, the question was constantly asked: Will the economic situation affect the church in any way? Missionaries fear that it will have an ill effect. Korean leaders within and without the church, ordained and unordained, are sure not only that it will harm the church but that the harmful results are already being felt. The nearly unanimous testimony of this group may be well summed up in a quotation from one of the most successful Korean business men: "Japan has the capital and will dominate the country. The Koreans will be employees. This means that, pending industrialization, many more will have to go to Manchuria, not so much because they are hopeful of the future there as because they are hopeless of the future here. The church, too, will decline for some years to come both because of the economic pressure upon its members and because the church has done little or nothing to assist its constituency in meeting the crisis."

A. Wealth of Church-members

In view of this opinion, it is of importance to discover how the church-members compare economically with the population as a whole. Two bases of comparison have been selected: facts on ownership of land and facts on ownership of live stock. The results of these two comparisons indicate that the church-members on the whole are neither better nor worse off than the average of the rural population. The differences are slight enough to be without special significance in a sample as small as thirty-five villages and about 4,000 households. Table VI presents the results of the first comparison.

TABLE VI—LANDOWNERSHIP BY GENERAL FARMING POPULATION AND BY CHURCH-MEMBERS COMPARED BY REGIONS (35 VILLAGES)

Region	Number of Villages	Non-Christian Families		Christian Families	
		Number	Per Cent. Owning Land Tilled	Number	Per Cent. Owning Land Tilled
North....	10	1,336	33.4	120	37.5
Central...	12	1,085	24.9	211	11.0
South	13	1,487	16.5	281	18.8

As to live stock, there are in Korea fifty-eight bulls or cows and forty-two pigs for each 100 farm families, according to the government figures. Among the Christians of these villages, the comparable figures were forty-six and fifty-three respectively. On the basis of this comparison, it is probable that the church cannot expect the economic status of its constituency to exempt it from the general effect of prevailing conditions.

B. Influence of Migration

This is already apparent in the communities from which there had been any considerable emigration either to Manchuria or to Japan. Among the results of such movements it was frequently recorded that the church had been seriously weakened. This was the case even in communities in which the natural increase of population and immigration had overbalanced the losses. Churches had been so weakened that they did not have the force left to win the new population, a phenomenon often seen in rural America.

C. Relation of Income and Wealth

Another proof of the influence of economic conditions upon the church lies in the relation of farm income and per-capita contributions to the church. The influence of both

farm income and farm values, as well as of wealth, upon the growth of country churches and upon social conditions has been amply demonstrated in the United States by studies of the Institute of Social and Religious Research.[1]

The same relationship exists in Korea, as is demonstrated quite clearly by Table VII. The only exception to the tend-

TABLE VII—FARM INCOME AND CONTRIBUTIONS TO CHURCHES COMPARED *

Farm Income Group (*Yen*)	Average Contribution per Adult Member (*Yen*)	Per Cent. of Budget Raised by Church
100–199	3.09	100
200–299	2.90	72
300–399	3.54	86
400+	9.04	97

* Three churches that had engaged in building operations during the last completed year prior to the survey are excluded from this computation in order not to distort unduly the result.

ency there noted is that of the few small churches, all with meager budgets, in the lowest income group.

There is one element in the economic situation that bears mention at this point. In communities in which, within the last year or two, a new church or church-school had been built, the average debt of the church-members approximately equaled the average contribution to the new structure. In a number of other villages, Christians voiced their conviction that their contributions to the church and its subsidiary organizations, plus the cost to them of the higher standard of living advocated by the church, which included the educating of both boys and girls and the observing of the Sabbath and Christian festivals as well as community holi-

[1] *Cf.* Brunner, Edmund de S., *Village Communities*, New York: Doran, 1927, pp. 36, 44, 47, 51, 72; Brunner, Hughes, Patten, *American Agricultural Villages*, New York: Doran, 1926, Chapter X; Fry, Charles L., *Diagnosing the Rural Church*, New York: Doran, 1923, pp. 75 ff.

days, were partly responsible for their failure to progress economically.

It would appear, therefore, that the church not only has a real concern in economic conditions, and is affected by them just as any social institution is, but that it also has some responsibility to its members in connection with this problem.

Is There Any Way Out?

This discussion would not be complete without a reference to efforts that are being made to improve conditions, as well as to the substantial results accomplished here and there in particular villages.

A. Home Industries

In the first place, the Japanese have introduced a number of subsidiary industries that can be carried on in the home, chief among which is sericulture. The manufacture of bags and mats out of the rice straw is another. So is the making of straw rope and shoes, although rubber and leather shoes are now rapidly displacing those made of straw.

B. Rice-increase Plan

Under governmental auspices, work has already been started on a gigantic plan to irrigate 350,000 *hectares* of land, as a result of which it is hoped to increase the yield within this area two-and-one-half-fold. The work will cost 340,000,000 *yen*. One-fourth will be paid to landowners in subsidies. The balance they can borrow at the comparatively low rate of 7.1 per cent. from funds raised through the sale of government bonds. It is expected that the increased yield will more than pay the interest and that, in addition, the land will be greatly increased in value. Four-fifths of this money will be paid in labor, most of it to Koreans, who were employed 8,000,000 labor days last year. However the plan may ultimately work out, nearly 30,000,000 *yen* a year will, for eleven more years, flow into Korea, in addition to the payments for labor in doubling the rail-

road mileage. If this money can be retained in Korea and capitalized in new industrial enterprises, a real forward step will have been taken.

C. The Long Look Ahead

Despite Korea's large resources in water-power, coal, lumber, and iron, gold, and other ores, industrialization has proceeded but slowly. These natural resources have barely been touched. Eventually, no doubt, they will be developed. Indeed the beginnings have been made and the extension of the railroad will accelerate the process. Then the church will have new opportunities and new problems.

D. Where Prosperity Reigns

Korea, however, wants a way out of the present difficulties in the immediate future. An effort was made, therefore, to find and study a few exceptional villages that had discovered the highway to prosperity. As illustrating what has been done, two of the six villages of this kind found and studied are described here.[1]

The village of Torin-ri, Koshui County, South Zenra Province, has a population of 321 in sixty households. It has had the same headman since 1902, and much of the success of the community is traceable to his leadership. In 1919 a Village Betterment Association was formed which meets every month and discusses community affairs and better methods of agriculture. That the discussions have had practical results is everywhere evident. The houses are larger than in the typical village, and the roofs of many of them are tiled. The yards are larger and cleaner than those usually found. The yield of rice has doubled in the last two decades. By 1926 it averaged forty-five *koku* to the *hectare*, and the 1927 yield was about fifty *koku*. This vil-

[1] These six exceptional villages have not been included among the thirty-five on which this study is based. The thirty-five were selected as presenting average conditions; the six were supposed to show the best that could be found, and their inclusion would have influenced the results unduly in a sample of the size used.

lage has its own mark on its products, which have come to be recognized as of superior quality and often sell at a small advance over the market price. The products are sold through the Betterment Association on a coöperative plan. This Association owns a sort of community house, formerly the saloon, which it bought out; and it was also just completing a large storehouse at the time of the survey. Prosperity has produced more and more landownership. Of the sixty households, twenty-eight are those of owner-cultivators; eighteen those of part-owners; and fourteen those of tenants. Only one-fifth of the land is in the hands of landlords.

The women also have an organization, devoted to sanitation, sericulture, and cotton-raising. It owns a field of cotton which supplies local needs with a balance over to sell. The women keep the houses clean, and see to it that the well is adequately protected from surface pollution. They even decreed that the men should have their hair cut Western style. There is also a Mutual Aid Society in the village and a Thrift Guild. All together these associations have cash and property valued at 15,000 *yen*. Money is lent to villagers at 18 per cent., to outsiders at 36 per cent. In addition to the products already mentioned, straw bags and mats are made. The average total income is slightly in excess of 800 *yen* to the family.

The motto of the village is "Work"; and the fire-gong is tapped each morning at six, when the people are supposed to get up and begin the day's tasks. Able-bodied relatives who visit the village are entertained for a day and a night, "and then if they do not work, they may not stay." Five young men from the village are studying agriculture; five young people are in high or normal school; and two girls are studying sericulture.

In the same province another community has advanced itself from nearly 100 per cent. tenancy to 92 per cent. ownership in six years by planting high-grade cotton and by coöperation.

In the village of Kayo-ri, in Keiki Province, the impetus

for better things has come through the women, influenced by the school principal. Stimulated by a subsidy of 50 per cent. of the initial capital necessary, they formed, in August, 1922, a poultry association which now has 109 members and has earned 11,000 *yen* since organization. The funds of the association are lent to villagers at 10 per cent. interest. Dividends have been applied to buying land or cattle, or to improving the homes. The women have also taken a stand against the old-style method of washing: because they are so busy with the chickens and silkworms, tubs and soap and washing powder have appeared to facilitate their household tasks! The villagers also make straw bags.

This village also has a Village Betterment Association and a Young Men's Association. The latter is responsible for the annual clean-up day. It repaired a bridge when it was damaged by a flood; and when an epidemic broke out in a village near-by patrolled day and night the roads leading to Kayo, stopping all traffic. There were no cases of contagion in the village.

Here, too, the bell is rung at six a.m., and also at noon and at six p.m. The school is responsible for this. One of the evidences of prosperity is that all but thirty-six of the 185 children of school age attend. Indeed the school has an excellent farm, the best the author saw in Korea, where the pupils work under supervision. Promising graduates continue to receive assistance in agricultural work. There is a night school and its graduates, as well as those of the day school, have formed a reading club and circulate magazines and newspapers.

In another village in the same province, the discouraged headman, after describing the growing poverty of his community, said: "This civilization is worse than uncivilization." In the two successful villages studied, the headmen, both past sixty years of age and 200 miles apart, answered the question as to whether times were better than twenty years ago, in the same words: "It is better to live now than in the days long ago." In proof they pointed to the social gains that had followed economic progress. For them and

their communities the future held hope and their test of life was not its riches but its richness.

IV. SOCIAL LIFE

It has been shown that the economic situation in Korea has many important social consequences. On the other hand, social customs there as elsewhere in the Orient have a very great influence on the economic life of the people. This chapter turns, then, to an examination of the social environment in which the Korean rural church must work; an examination that must be extremely brief, because of the limitations of space, and also because the social life of the people has been elsewhere described.[1]

It will be based chiefly upon conditions found in the thirty-five communities surveyed, and on observations made in other villages visited. Korean farmers, like most Orientals, live in groups and go out from their village to work in the fields. Fifteen of the thirty-five villages contained no employed persons but farmers and an occasional policeman, teacher, or preacher. The other villages have the bare beginnings of trade; but these fifteen are almost purely agricultural in their organization. Each makes up a natural social community.[2]

The Structure of the Community

The area of these natural communities, comprising in each case the village and its fields, varies sharply according to the region and within the region according to the population. It will be recalled that the farms in the north are larger than elsewhere. So, too, are the areas of the natural communities, which vary from one-third of a square mile to ten square miles in extent and average 3.6. The communities in the north are much less compact than elsewhere; and occasionally the relatively isolated farmstead or hamlet of

[1] See Bibliography, p. 171.

[2] *Cf.* The studies of Professor S. Nasu, College of Agriculture, Imperial University, Tokyo.

from two to five or six houses is seen here. In the central provinces the average area is one-third, and in the southern, one-half a square mile; and the range is from one-seventh of a square mile to one square mile. These entire communities about equal in extent the incorporation area of a village of fewer than 1,000 persons in the United States.[1]

The commercial and professional services which an American village offers to the farmers in its contiguous territory are performed in Korea by the market town. There are about 1,300 such towns in Korea, in each of which itinerant peddlers every fifth day spread their wares on the sides of the main street for people from villages for miles around to view and buy. Market day is a social institution of great vitality. It takes the place of the newspaper and the lodge. Its frequent recurrence is an economic detriment, as attendance usually means the loss of an entire day. The area from which these market towns attract is considerable, and quite comparable to the trade area of agricultural villages in the United States,[2] ranging in those visited from fifty to 210 square miles. The villages studied are on an average five miles distant from their market towns, with little variation among the regions. Occasionally the distance was found to be ten to fifteen miles.

These villages, of which there are more than 26,000 in Korea, are tremendously important in any scheme of social organization. They form the natural unit for communal activity. The people are as yet too isolated to have any considerable contact with any place except their own village and their own market town. Apparently this affects the drawing power of the church; for while the proportion of a village's population enrolled in the village church often compares favorably with the proportion in home mission fields in western America, barely one-eighth of the church-members come from other villages.[3] A similar state of

[1] *Cf.* Brunner, Hughes, Patten, *American Agricultural Villages*, p. 70.
[2] *Cf.* Brunner, Hughes, Patten, *American Agricultural Villages*, p. 53.
[3] Some churches visited attracted a far greater proportion; but these were stated to be exceptions.

affairs exists with the government common schools. A higher proportion of the children from the community in which the school is located attend than from most of the centers near-by.

These villages or natural communities appear to be one of the most characteristic features of Korean social organization. They are democratic, largely self-contained, and in them family life is rooted.[1]

The Family

The family is the all-important social unit. Its organization is more cohesive, and the customs and traditions that govern it are far more rigorous, than in the Occident. This is at once a source of strength and of weakness to Korea in her present situation. In its broad outlines, the family structure and code are similar to those existing throughout much of the Orient. Great respect is paid to the aged, and honor is done to ancestors. The conventional funeral is a very costly proceeding, and much good soil has in the past been lost for productive purposes by its use as burial ground. This condition, however, has not gone nearly so far as in China; and the government enforces rather strict regulations in regard to burial; so that the further use of farm land for burying grounds will not be great.

The emphasis upon the remembrance of ancestors creates a desire for progeny and makes marriage impersonal, a matter of family, not of individual, concern. Most marriages are still arranged by "go-betweens" whose negotiations are with the families concerned, although more and more the young people are demanding free choice. The customary weddings, like the funerals, demand an expenditure out of all proportion to the resources of the average family. Expenses incurred in connection with these two ceremonies were responsible for a number of the cases of indebtedness reported in the villages studied. Some of the more progres-

[1] *Cf.* Butterfield, Kenyon L., *Education and Chinese Agriculture*, Shanghai, 1922, pp. 27 and 28; and Kulp, Daniel H., *Country Life in South China*, New York, 1925, Chapter V.

sive villages have coöperatively provided the necessary wardrobe for bride and groom, the bridal chair, etc., and these are rented at low cost.

The prominence of the desire of the family for survival in the future has not only resulted in impersonalizing marriage but is largely responsible for the status of women, who are very decidedly in a secondary position in the family.

The Family a Charity Organization

The solidarity of the family makes of it the old peoples' home and almshouse of Korea. This is important in a land without such eleemosynary institutions; but the result has been to saddle a great economic weight on the backs of producing Koreans. A person of fifty in Korea is old. It is no unusual thing for a man to retire when his son reaches adulthood. The son thus becomes responsible for the support of the father as well as of the oncoming generation, and the country loses fifteen or twenty productive years from each man so retired. Originally, of course, the practice helped to stabilize the life of the village. It prevented the oldest sons from competing with the older generation for land. To-day the practice is uneconomic. But even worse is the code that allows any relative in real or fancied need, whatever the cause, to come and abide with any one economically successful. This practice has forced many a man into a hopeless struggle against bankruptcy.[1] For centuries initiative and economic progress on the part of the common people has been penalized in Korea by the tax collector and the parasitical relative. What the one left the other devoured.

[1] While the author was in Korea, the native secretary of one of the missionaries resigned. On being pressed for a reason, he said, "You pay me thirty-five *yen* a month. If I have thirty-five *yen* a month, my uncle and my cousin will come and live with me. If I have no work I can go and live with them. It is better that I should have no work." One Korean in a Christian institution, already in debt because of his Western education, was feeding twenty relatives at the time of the survey.

Changing Social Codes

Economic pressure is beginning to change this custom. It was the unanimous testimony of the villages studied that economic and other conditions were causing changes in the social codes. This can be seen even in church architecture. In the early days, in some places, men and women did not attend church at the same time; and when the missionary preached to the women a curtain was hung before his face so he could not see them. In other churches, a curtain was hung between the men and the women; or the church was built in the shape of an L, with the platform at the apex, so that the men and the women, though separated, could see the preacher and be seen by him. In the newest churches, both the curtain and the L have disappeared, though the two sexes sit on opposite sides of the auditorium even as among the Puritans of old.

Two villages reported that ancestor worship was ceasing, and two that the young no longer obeyed the aged as a matter of course. In many villages it was stated that all customs and traditions were changing with greater or less rapidity; and in about one-third the growing freedom of social contact between the sexes was noted, but in only three were unconventional relations between the sexes reported as a problem. One-seventh of the villages particularly stressed changing fashions in clothes. This is very important, because in summer the Korean national costume is white, and therefore the women are, in that season, condemned to a life of washing, ironing, and sewing —sewing, because the garments must be ripped apart to be thoroughly cleaned. In the winter, the cleansing of garments necessitates re-dyeing. It would seem that some of the time so spent might be put to more productive purposes.

One of the most significant changes in social thinking is shown by the enthusiasm with which many young Koreans have embraced the doctrines of communism. As one of the older leaders put it, "The economic depression lends wings

to Bolshevism." And if one can judge from conversations and meetings with small groups, it is a doctrinaire type of communism to which intellectual allegiance is given. There was a surprising ignorance of the practical details of the Soviet's "New Economic Policy," now several years old, and of the later modifications of this policy that in the main represent still further compromises with the theory of communism. Events in China have also stirred these younger leaders; but Russia is their spiritual guide.

Education

In the past, the family gave the average child all the education it received. There were, however, thousands of schools that trained students in the Chinese classics, and after the approved Chinese fashion. Many of these still exist. They enrolled 208,310 pupils in 1925; but if, as seems likely, there has been a continuance of the regular drop in their enrolment of about ten per cent. a year, which began in 1921, they have not more than 162,000 pupils for the year 1927–8.

The government common schools enrolled 367,505 students in 1925; and the private schools, almost all Christian, 17,104. Fewer than 10,000 students were in schools of "higher common" grade.[1] The school population of all grades in Korea is about 510,000. There is now one government common school in nearly every township or *myen* in the south and in about one-half of the townships in the north. In other words, there is one such school for every ten to twenty "natural communities." Korea, perforce, has the "consolidated" school system but pupils furnish their own transportation! It is because of this difficulty that many of the rural churches, including about two-fifths of those studied, have their own schools. The number of these schools is decreasing as the government opens new

[1] There are eight colleges, fourteen normal schools, and a small, recently founded, Imperial University in Korea, most of them public institutions. There are also about thirty industrial schools of various sorts.

institutions. The public schools are coming to be an increasing factor in the general social life of the community.[1]

The Koreans developed a considerable enthusiasm for education in the last decade and until a few years ago enrolments grew by leaps and bounds; but this growth has now slackened. In some places there have been declines caused by the economic situations; and as an education is often financed on borrowed money these declines may continue.

One important problem needs to be noted in this connection. In the old days in Korea, an education entitled a man to a public position. To-day most of the lucrative public offices are held by Japanese; and the number of graduates from the higher common schools and institutions of normal or collegiate status is larger than the number of available teaching and official positions.[2] In the old days it was felt that a scholar could not stoop to manual work. Technical education is making its way but slowly because of this attitude. Many graduates remain idle rather than do the work available; and Korean leaders in the villages studied mentioned "the unemployment of recent students" as a social problem of the day, as well as a reason why families are in debt.

Health

Of the other phases of social life in rural Korea, health conditions deserve to be singled out for specific treatment,

[1] For the most complete statement on the status of education in Korea under government, and especially under Christian, auspices see, Underwood, Horace H., *Modern Education in Korea*, New York: The International Press, 1926, xv, 337 pp. This statement on education has been condensed to its present form because of the data available in Dr. Underwood's thesis.

[2] Out of thirteen provincial governors, five are Koreans. In the Governor-General's cabinet, Korean heads of departments number but one or two. Station-masters are usually Japanese. Generally speaking, the administrative and technical heads in all tax-supported public institutions are Japanese. The same situation obtains in the government schools and colleges. All village headmen are Korean, as are about nine-tenths of the 214 county magistrates.

although there can be no question but that they have improved greatly in the last thirty years. The missions have made a great contribution through their hospitals, through the Severance Union Medical College, and especially through their teaching of simple hygiene to their converts. The Japanese government has also taken steps to improve conditions by strict quarantine at ports of entry and emphasis upon vaccination and inoculation. Cholera has been all but eliminated since 1920; smallpox has been eliminated to a large extent; and typhoid is not so prevalent as it used to be, largely because of successful efforts to improve the sources of drinking water. About half the villages studied have supported the government's efforts to take preventive measures such as inoculation and mosquito extermination. More care of the wells is reported, and a greater willingness to coöperate with the police in the semi-annual clean-up days. But the conditions found in the thirty-five villages studied seem to indicate that there is still room for considerable improvement. Parasitic diseases also take a heavy toll.

In the year preceding the survey, only five of these villages had escaped visitation by more or less serious epidemics. In twenty there had been some typhoid; in fifteen dysentery; in fourteen influenza. One or two each had suffered from diphtheria, scarlet fever, or smallpox. Malaria was endemic in seventeen. Hookworm and trachoma were frequent in two or three communities. Five villages reported, in all, ten lepers at large; and eight had a total of twenty feeble-minded or insane among their inhabitants. There are almost no institutions for such sufferers, except the lepers; and even for them there are not nearly enough institutions.

All this ill-health is costly. In two-thirds of these places ill-health was responsible for some of the indebtedness. It was stated that the people of seven communities, all without a Christian church, used "magics" or soothsayers and offered sacrifice to combat disease. Sewage or "night soil," was everywhere used as fertilizer, just as it is in Japan and China, although the use of commercial fertilizer is now being encouraged by the government.

The birth-rate in these villages in the year prior to this survey ranged from 24.8 per cent. in the south to 35.9 per cent. in the north; and the death-rate from 15 per cent. in the central section to 22.6 per cent. in the north. The averages for the entire group were 28.7 per cent. and 18 per cent. respectively. No statistics on infant mortality could be secured for the places surveyed, but in 1925 the death-rate among the common-school children of the entire country was 7.8 per cent. for the boys and 7 per cent. for the girls, rates a little above the average for the last twelve years.

Conditions such as these need no comment. The church by its past actions and present procedure has declared its interest in the physical well-being of the people. Facts like these show that there is much still to do.

General Social Life

The general social life of the people has to do with their formal and informal leisure-time contacts. These are to some degree conditioned by the available meeting places. Some villages reported that all spare time was spent working at home industries, but others admitted that many hours were devoted to loafing, talking, playing, or smoking long Korean pipes. The most frequent places for social contacts among the men were the men's room in better-grade houses, the market, the wine-shop, or the store.

Informal activities included Korean chess and cards. Among the young, flying kites, throwing stones, swinging, tugs-of-war, and two games closely resembling hop-scotch and jacks were reported. Wrestling was popular at festivals, and older school children had introduced Western baseball and tennis in half a dozen communities. But most popular of all informal leisure-time activity for all ages was listening to the traveling teller-of-tales.

Organizations

Formal contacts centered in the school or church and the small number of village assembly or young men's association halls.

Apparently formal leisure-time contacts have been increasing. Certain forms of association have been definitely promoted by the Japanese. The organizations found may be divided into two classes: economic and social. Economic organizations included agricultural, relief, and thrift organizations in the order named. Twenty-four of the thirty-five villages had one or more of these, eleven had none. Social organizations were not quite so frequent, eighteen villages having one or more, seventeen having none. Village improvement and young men's associations were the most common types. The budget of these sometimes reached 250 to 300 *yen* and they were responsible for much civic improvement. Many of the social organizations had a program that included economic features, and all the economic agencies were also social to a greater or less extent. Most of these groups had from seventy to eighty members and met monthly, quarterly, or semi-annually. The average attendance was eighty-two per cent. of the enrolment. Village associations and loan or relief groups enlisted the largest number of members. Three-fifths of all associations had been organized within the last five years, and all but seven of the forty were less than ten years old.

It was interesting to notice that economic organizations were found in seventeen of the twenty-two villages in which there were churches, and in only seven of the thirteen in which there were none. Similarly social groups were present in fourteen of the villages with churches, but in only four of the others. These associations were credited locally with changing customs and codes and especially with establishing the group morale that gave the members the courage to break with tradition or to attempt difficult enterprises.

These changing standards of action, possible through group agreement, are the result of many influences, some distinctly Western, some Japanese in origin, some traceable to an imitation of urban culture or manners. The evidences of these new cultures were recognized by leaders in these villages. The city was charged with encouraging extravagance and the desire for more amusements and more clothes,

and with the spreading of knowledge of material conveniences. Foreign influences were credited with increasing a desire for education, and for knowledge of and willingness to accept the facts of science. From the foreigner also had come new tools; but, on the other hand, it was recognized that the foreigner was causing small-scale business to disappear and that wherever a factory was established the artizan was forced out of employment.

The influence of the Japanese was perhaps less well apprehended than that of the other two factors in these changes, save as the identification of Japan with certain aspects of Western civilization includes her as a part of the movement toward foreign ways in Korea—a movement that, as in Japan proper, is not unopposed.

The Japanese were most frequently charged with being responsible for increased drunkenness; but while six villages reported drunkenness as the most frequent crime, there seemed in eighteen villages to be a rather strong feeling against drinking, while in several prohibition was enforced by the pressure of public opinion. The economic argument in favor of prohibition in Korea at present is very strong.[1] But while under Japan both the saloon and the house of prostitution have been licensed, Japan's influence upon Korean rural life is obviously a matter that goes far beyond the question of prohibition or of prostitution.

Japan's greatest social influence on the local community is exerted through the police. In addition to his usual duties of preserving the peace and preventing and detecting crime, the police officer is charged with responsibility for the enforcement of sanitary regulations; he issues burial permits; he issues permits for public gatherings, and attends them to censor the speeches and to stop the meeting if he thinks the sentiments given utterance to are not in accord with what he imagines to be public policy; if he feels it to be necessary, he may arrest the speaker and detain him for

[1] Dr. K. S. Oh estimates the liquor bill as 50,000,000 *yen*. *Cf. The Christian Movement in Japan, Korea, and Formosa*, 24th annual issue, Tokyo: The Federation of Christian Missions in Japan, 1926, pp. 371–4.

examination. He keeps special watch and ward over strangers that visit his community, often requiring that hosts shall report visitors to the police office. He visits the schools and keeps in touch with the activities of the students. He investigates all applications for passports, and issues permits to travel outside the boundaries of the peninsula. He registers births and marriages, and keeps the official record of every inhabitant under his jurisdiction. Where the police officer is a man of good education and good judgment, he is a benevolent force in the community: but if he is lacking in education and judgment, as is sometimes the case, he can and often does make life miserable for the people.

Obviously Japan as the ruling power exerts a great influence on the social situation. Japan has traveled the distance from feudalism to industrialism more rapidly than any other nation; and though the journey is not yet complete, the progress to date commands the world's admiration. Japan, therefore, felt confident of the effect to be secured from any given policy promulgated in Korea; and one of the gravest errors has been to attempt to make Korea assimilate and utilize the experience of Japan all at once. In the first ten years after annexation, over sixty major changes of policy, touching roughly every phase of life, were put into effect, only to be revised after a year or two. Social evolution can be accelerated; it cannot be altered at will. There is a limit to the speed with which super-imposed changes in the social order, be the motive behind the change ever so worthy, can be assimilated. When that limit is passed, social disturbance results; and the constant change in regulations, frequent references in the official reports to the "spirit of the times," and guarded admissions of failure of certain policies point to such occasional results.

It is impossible now to forecast the final effect of the new régime upon the social life of the people, or to appraise its effect to date. But when one sees Japanese model social organizations successfully functioning, observes newly erected Korean houses with Japanese-style doors and

windows, and Japanese houses with Korean-style heating, he knows that the inevitable intermingling of cultures has begun, and that even the Japanese in Korea cannot remain uninfluenced by the social environment of the land their nation has united to itself. It is in such a social environment that the church finds itself to-day. It faces a different government, a radically altered social organization, and a more alert and questioning people roused by the play of these divergent forces. What of that church to-day in rural Korea?

V. THE STATUS AND PROGRAM OF THE CHURCH

The first Protestant missionary work in Korea was medical. Evangelistic work was banned by royal edict; and active Christian propaganda has been carried on during little more than a generation. On January 1, 1926, the total strength of the Christian Church—Protestant, Roman, and Greek Catholic, including Korean, Japanese, and Chinese organizations—numbered 361,141 with 2,120 preachers, according to reports made to the government and published in the statistical report of the Government-General of Chosen.[1] Christianity, therefore, in a relatively short period has come to enlist 1.9 per cent. of the population.

General Conditions

Within the Korean Protestant group, religious work is almost exclusively in the hands of Presbyterians and Methodists. The Church of England, the Salvation Army, the Seventh Day Adventists, and one of the Holiness sects are also present; but their entire constituency is less than five per cent. of the total. These two largest groups, according to the latest records of the Federal Council of Missions, have a communicant roll of 111,698 and a constituency of 225,386.[2]

[1] Government-General, *Statistical Report* (March, 1927), Seoul, Korea, p. 708.

[2] Figures furnished by Mr. M. L. Swinehart, Secretary of the Council.

These figures represent a gain since 1920 of 35.9 per cent. in the communicants, and of only 8.4 per cent. in the total constituency. There were also 7,202 churches or preaching-places and centers of evangelistic work reported.

Despite this gain, as Dr. Robert E. Speer has pointed out, there is an "amazing leakage from the church."[1] In the Presbyterian Church, according to Dr. Speer, it has been necessary to win four converts to retain one. In several years recently, there has been a net loss despite a large gross gain. The government statistics for the entire Christian group show the same tendency.

Contributions have also fluctuated. They rose from 749,074 *yen* in 1920 to 1,649,717 *yen* in 1923, a gain of 120 per cent., quite comparable to the increase in taxes and bank deposits. From that peak there has been a drop each year to 1,187,067 *yen* for 1926, a loss of 28 per cent. On the basis of the per-capita offerings in the thirty-five villages, a rough estimate would indicate that between one-fourth and one-third of this sum was raised by the rural church-members, who constitute nearly three-fourths of the total membership in Korea, and that the remainder was raised by the cities' fourth of the total membership.

The Rural Work

Of the total membership of the bodies included in the Federal Council of Missions and the Korean National Christian Council, 73 per cent. is rural. In other words, the rural constituency numbers 164,532, or 1 per cent., of the

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There are four Presbyterian bodies at work, the Presbyterian Church in the United States of America, the Presbyterian Church in the United States, the Presbyterian Church of Australia, and the Presbyterian Church in Canada, as well as the Methodist Episcopal Church and the Methodist Episcopal Church, South. For administrative purposes these various bodies began their respective years at different times, but these figures were compiled for the meeting of the Council in September, 1927. In the case of one or two bodies slight corrections on the basis of more recent reports have been made.

[1] Speer, Robert E., and Hugh T. Kerr, *Report on Japan and China*, New York: Presbyterian Board of Foreign Missions, 1927, p. 65.

Korean rural population. Conversely, therefore, there are 60,854 city church-members, who constitute 1.7 per cent. of the urban population. In the cities there are approximately 225 centers of work; in the country approximately 7,000.

The important fact in these statistics is not that the church reaches a greater proportion of the urban than of the rural population, but that the rural work constitutes so large a proportion of the whole. The rural Protestants number, as has been seen, 73 per cent. of the total Protestant constituency: a proportion nearly equal to that (80 per cent.) of rural folk in the total population. It is this that makes Korea a unique field.

For instance, though active evangelistic work began twenty years earlier in Japan proper than in Korea, the entire membership of the church there, 177,683, does not greatly exceed the rural membership in Korea; and the church in Japan proper is all but exclusively urban. Only within the last few years has the subject of rural evangelization been much discussed in Japan. Though there are no definite figures, one of the secretaries of the Methodist Episcopal Board of Foreign Missions, Dr. Thomas Donohugh, estimates roughly that while 80 per cent. of the population of Asia is rural, 80 per cent. of Christian work is urban. This estimate, crude though it may be, and such definite facts as those for Japan show that the church in Korea has won a considerable degree of success in her approach to the farming people, when compared with other fields.

Reasons for Success

It is now pertinent to inquire what has caused this record. The obvious answer is that the early missionaries did rural work. They established themselves in the large centers, such as Seoul and Heijo; but they used these cities as bases and made constant trips into the country. Because they could not often visit their local groups, leadership-training was emphasized from the start and Christians from rural centers were brought to the city each winter for training institutes lasting several weeks. These institutes, which often

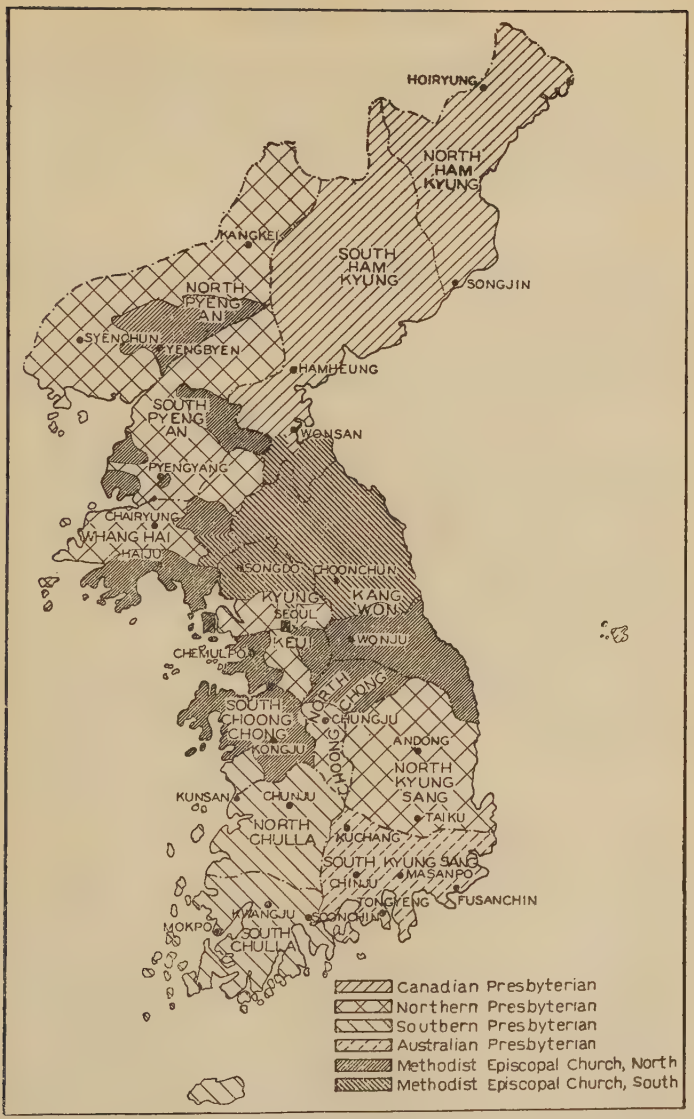
drew hundreds of people and sometimes more than 1,000, made an impression on the city and reacted favorably on the urban work. This type of training helped to make the native Christians evangelists of their faith. They could contribute little or no money, but they gave days of service. This experience developed them, and from the first the missionaries sought to build up an indigenous church, independent of financial aid so far as its local work went. This threw responsibility on the Koreans.[1]

In addition to these causes the political situation played into the hands of the missionaries. The period of the greatest evangelistic growth was the dark period before and after the annexation of Korea by Japan. The people were going through experiences comparable to those of the Jews during their sojourn in Babylon, and they were very ready to listen to a gospel that promised an abundant life and told of the eventual triumph of the righteous even though deferred to another world. Religion provided a release for their wounded spirits, it offered compensation for their losses and satisfied some of their wishes.

Finally, there can be no question but that much of the success of the Christian movement has been due to the coöperation among the various denominations. A number, though not all, of the institutions of higher education are union in character; there is a union publishing enterprise; and, most important of all, the territory of Korea has been definitely allocated so that there is no competition among the denominations. Map III shows the division of territory among the missions. In the case of the indigenous church, there is even greater integration, for the four branches of Presbyterianism have been merged into the Presbyterian Church of Korea and the Methodists are seriously discussing similar action.

With so large a proportion of the total membership of the Korean church residing in the country, it is not surprising

[1] Dr. Lark-June George Paik lays great stress on this point in his *History of Protestant Missions in Korea, 1832–1910*, his doctor's dissertation at Yale, 1927 (to be published). The missionaries, especially pioneers still on the field, agree with Dr. Paik.



MAP III.—ALLOCATION OF TERRITORY AMONG MAJOR DENOMINATIONS IN KOREA

(Terminology Korean and hence names of cities and provinces do not agree with those on Maps I and II in which Japanese names were used.)

that Dr. Paik, the historian of Protestant missions, declares, "The typical church in Korea is a village church and the typical Christian is a sturdy, hard-working, and honest farmer." It is to a description of the village church that this chapter next turns.

The Rural Church

The following description is based on the survey of the churches found in twenty-two of the thirty-five villages visited and upon the study of six additional churches.

The buildings were of Korean style, square or L-shaped, as previously described. Several also had school buildings, two or three quite the equal of the government common-school plants. Lighting, where present, was by oil lamps, though one or two churches had electricity. The congregations sat on the floor, Korean style; therefore pews were not needed. A reed organ and sometimes a little Bible-school equipment completed the plant.

The average membership of the churches varied sharply according to the region, as Table VIII shows.

Table VIII—Average Church-membership and Attendance, by Regions

Region	Average Church-membership	Average Attendance	Per Cent. Attending
North	124	85	68.5
Center	142	68	48.0
South	80	71	89.0

The north stood second in church-membership and in percentage attending; but this region led in the proportion of the population reached. Table IX presents these facts. It will be observed that the proportion of the population reached in those villages in which churches were located stands comparison with the records made by village home-mission churches in western America.

TABLE IX—PROPORTION OF POPULATION REACHED BY CHURCH IN VILLAGES WITH CHURCHES, BY REGIONS [1]

Region	Total Village Population	Resident Church-membership	Per Cent. of Population in Church
North	2,370	817	34.5
Center	5,599	1,120	20.0
South	10,226	1,278	12.5

[1] In 1924 the average congregation numbered fifty-four and the average population of the villages in which the churches were located, 446 (*cf. The Korea Mission Field*, April, 1927, p. 77).

The proportion of the population reached raises the question as to the degree of competition faced by these churches. In only two villages were no other religions present, but in two-thirds of the communities there were no temples or other institutionalized expression of these other religions. Buddhist sects were found in seventeen villages, the Heavenly Way, described as a religio-political synthesis of Christianity, Buddhism, and Confucianism, in eleven, and Confucianism itself in twelve. Religion had caused serious social cleavage in only five cases, and in two of these the difficulty was between Protestants and Roman Catholics. The latter were found in five of these villages.

AGE AND SEX DISTRIBUTION OF CHURCH-MEMBERS

An effort was made to discover whether the church reached the various age and sex groups in equal proportions. Although it was possible to distribute the population according to certain age groupings, it was not feasible to secure comparable data for church-members.[1] It was possible, however, to compare adult males and females in the

[1] Such a study should be made. The population data are available in the government records. The data on the age of church-members should be obtainable in the church books. The result of the study would confirm or confute at a glance the universal impression that the church is failing to enlist or hold the young people.

population and in the church-membership. This comparison is given in Tables X and XI, which show that, as in the

TABLE X—PERCENTAGE OF ADULT MALES AND FEMALES IN POPULATION AND IN CHURCH-MEMBERSHIP COMPARED, BY REGIONS (22 VILLAGES)

Region	Male Adults		Female Adults	
	In Population	In Churches	In Population	In Churches
North	49.9	47.6	50.1	52.4
Center	52.2	39.2	47.8	60.8
South	49.0	40.6	51.0	59.4

TABLE XI—PERCENTAGE OF ALL MALES AND FEMALES IN POPULATION AND IN CHURCH-MEMBERSHIP COMPARED, BY REGIONS (22 VILLAGES)

Region	Total Population		Church-membership	
	Male	Female	Male	Female
North	51.0	49.0	45.5	54.5
Center	53.3	46.7	42.9	57.1
South	49.2	50.8	39.6	59.4

Occident, the church has not won men as successfully as women, although in this connection the northern churches have done better than those of the other regions.

MINISTERS AND FINANCE

The ministers of these churches are many of them products of the early missionary work and lack training. The younger men are generally high-school and seminary trained. A few are college graduates. The average pastor has 4.3 points to look after and receives a salary of 48.50 *yen* a

month. The average salary of unordained helpers was 30 *yen*, and of Bible women 18 *yen*.[1]

The salary burden upon the Korean church amounted at the time of Mr. Coen's study to 46 per cent. of a total budget of 220 *yen*, a proportion closely approximating that of some of the less prosperous rural churches in America. The average contribution of each member in the churches surveyed in this present investigation was 3.72 *yen*. It would seem that it will be some time before the Korean church can be self-supporting in the sense of caring for all its own work, such as hospitals and educational institutions, in addition to the congregational work which as Table VII showed is largely supported by the Koreans themselves.

Church Program

The program of the Korean rural church is the conventional one of the country church the world over. Preaching and prayer services make up the bulk of the activity, the number of such meetings a month ranging from eight to twenty for each church. All the congregations visited have Sunday schools, and one-fifth have Daily Vacation Bible Schools as well. This is a slightly higher proportion than among the village churches in America. There are women's groups, usually missionary in character, in about one-half the churches, their average membership being twenty-four. Men's groups, also missionary in motive, are found in one-fourth of the churches, and young people's societies in one-half. The average membership of these two were twenty-three and thirty respectively. Two churches each were conducting leadership or teacher-training groups and kindergartens. Five had night schools for the teaching of the three R's in simple Korean.

In addition, of course, all churches share to a greater or less degree in the training conferences, institutes, and conferences that are held by the missionaries. The main object of these is Bible study and inspiration; but in some

[1] Data from an unpublished thesis by Roscoe C. Coen, *Economic Limitations of the Church in Korea* (University of Chicago, June, 1925).

missions instruction is given, and literature distributed, concerning personal and household hygiene and the care of babies.

There has been little variation in this program in the last thirty years except for minor changes in emphasis and the inclusion of such an innovation as the Daily Vacation Bible School. There is only one agricultural missionary in all Korea in the employ of any mission, although the Young Men's Christian Association, which should be considered as a part of the church, has done some significant things in this field.

The Y. M. C. A. Program

The Y. M. C. A. began work in Korea in 1901 in the capital. When a country-wide organization was projected, it was realized that Korea's problem was one of the village, not of the city. One of the first steps was to combat illiteracy, and for this purpose hundreds of night schools were organized and in many of the villages continuing organizations have followed. Simple pamphlets, dealing with better agriculture and health and community life, have been supplied those who have been taught to read. Boys' clubs are under way with a program of education, recreation, and production. Athletics have made a big contribution in building morale; but in the main the games taught are those that can be played almost without equipment, and no demonstration is attempted that cannot be duplicated under Korean leadership. Through its institutes, the Association is training some hundreds of youths each year both in service and in leadership.

On the economic side, the Association has a small demonstration farm where two types of experiments are conducted. (1) finding new crops that can be grown profitably on the typical Korean farm; and (2) finding more economical or profitable ways of operating the type of farm the average Korean has. Men have been assisted to start raising peanuts, popcorn, and strawberries, and through the provision of live stock or eggs have been encouraged to enter the

dairying or poultry business. The Young Women's Christian Association is younger in service, but is helping Korean women and girls as their needs dictate.[1]

Summary

These three to four decades of evangelistic work in Korea, therefore, have produced a church that has made a record in many ways unique in missionary annals both from the point of view of outreach into the rural sections and from that of the degree of self-support attained. It was the greatest religious force in Korea.

But of late years the rate of growth has slackened, there have been heavy gross losses, and in some years net declines. The support of the church has fallen off. Many of its most distinguished and far-visioned Korean leaders are asking whether Christianity has reached its apex, whether it is able to cope with the negative forces that are spreading so rapidly at the present time. There appears to be a close relation between the general economic situation and the progress of the church. But there are other possible causes of the lessened progress that should be considered.

Causes for Lessened Progress

The church has failed, according to many both within and without its membership, to take into account the changes in the ideals and thinking of the people. Said a respected older leader, "As one of our own younger men has put it in a book, there has been a rebirth in Korea. Korea has had new thoughts since 1919. The church has had none."

In the second place, the church has failed to keep pace with the improved education of the present generation, much of it received from church schools. The present or forthcoming leaders in most communities are the products of the academies and colleges of the church, or the higher common schools of the government, and yet there exists in the church "a contempt of scientific learning," according

[1] No attempt is made here to describe the non-rural work of the Association, such as industrial, urban, student, etc.

to the published statements of another leader quoted by Dr. Paik in his *History of Protestant Missions*, from a recent issue of *The Korea Mission Field*. "A 'real Christian,'" this article continues, "treats [scientific] learning with the greatest contempt, calling it 'worldly knowledge,' arguing that it weakens faith and is thus to be regarded as a temptation of the devil and an enemy of the soul."

In the third place, the church that was so largely built upon the youth of a generation ago is failing to give the youth of to-day much of a voice in the conduct even of the Sunday school and young people's societies, although this is not to say that there are not still many young people in the church and teaching in the Bible schools. "The democracy that is preached by the church is denied the young by the old in the actual conduct of the work," said one young layman, who holds graduate degrees from two well-known American universities.

In this connection it should be stated that, while the author met the official boards of many of the twenty-eight churches visited in the course of the survey, it was only in a few that even one younger man had been recognized by his church by election to the board.

Again, the last few years have seen a definite anti-Christian movement which has put many Christians upon the defensive and which not only took advantage of the weaknesses of the church in the Orient but pointed to the World War as the revelation of the hollowness of Christianity.

Furthermore, for a number of reasons there has been a loss of morale in the membership and leadership of the church, dulling the old evangelistic zeal of the rank and file. This has come partly because of the other conditions alluded to; partly because the very growth of some churches has required more service to run the organization, leaving less available for propaganda; partly because the note of depression is sounded so frequently from the pulpit; and, among the missionaries, partly because the rising tide of nationalism has placed them in a new and somewhat secondary rôle.

They are uncertain of their status under these new conditions, and some are uncertain even of their future.

Finally, and in a sense overlapping two of the other points, the leadership of the church appears to be unable to understand the issues that are causing the college-trained leaders of Korea concern. "Our young people to-day are discussing three issues," said the possessor of an American Ph.D., "evolution *versus* revolution, communism *versus* capitalism, Westernization *versus* nationalism."

That some of the missionaries sense the situation is shown by the remark of one of them, quoted by Dr. Speer in his recent report (p. 67): "Our old men are unprepared for all this new situation. They have not even had a high-school training. They are noble men and have had a personal experience and our Bible schools have given us a church which is standing as a rock amid all this foam. But there is a storm behind the foam and we need men trained to meet the new questions or, to change the figure, our people will be like sheep before wolves."

And yet the missionaries themselves either lack the training or have not cared to exert too much leadership, for they neither have suggested new adaptations of program to fit the new situation nor launched a new apologetic to meet it. In the early days the missionary's approach was through the ministry of healing. Splendid work is still done along that line. Later when Korea's great interest was education, the church stood ready, the doors of her schools of all grades open. To-day the point of greatest interest and of greatest stress is economic and social, and this time the church is unready. The missionary alternates between denouncing the new intellectual tendencies as "foam" and calling for "better-trained men" because of "the storm." If this is all the church can offer, the forecast of sheep before wolves is correct; in fact, if the church statistics are accurate, some of the sheep have already been devoured. Concerned as many are as to how the present situation will affect Christian work, there is an amazing lack of interest on the part of a majority of the missionaries as to what the church is

going to do about it. Yet that is a question the church must answer; and to be effective its answer cannot be that of a minority.

VI. THE NEXT STEPS FOR THE KOREAN RURAL CHURCH

On the facts that have been presented regarding the general situation in rural Korea as it affects the work of the church, and regarding the rural churches that were specially studied, any one may answer in his own way the question with which the preceding section closed, namely, What response will the church make to the present needs of rural Korea?

The investigator here sets down his answer for whatever it may be worth, in the hope that it may at least serve as a basis for discussion. He is fully aware that his stay in Korea was brief; but at least he saw with a fresh eye, and this investigation served to bring together a considerable body of factual data, some of them presented for the first time. Furthermore, even this section has been built not merely out of an interpretation of the survey data but also out of the process of the survey itself. In every village, those interviewed were asked for suggestions as to the program of the church, as were church officers and missionaries, and government officials and business men, both Christian and non-Christian.

Many of the ideas thus received have been incorporated into the suggested program that follows. The items of the program have to do with such things as the economic life of the people, education, health, social life, and the church as such.

Economic

A. Recognition of an Obligation

There must be a realization on the part of the church that it has an obligation to serve rural Korea at the point of

greatest need. This obligation rests not only on the clear duty of an agency that calls itself by the Name of Him "who went about doing good" to help where help is required. It rests also on the fact that the church has given to its people a higher standard of life, but has not shown the way of sustaining that life; that it has sought gifts from a people whose resources are already overstrained without showing how those resources, like the loaves and fishes, might be increased; and that it has even permitted some of its edifices to be erected with money borrowed from the leech-like money-lender, thus condemning members of such churches to a lifetime indebtedness without lifting a hand in constructive opposition to the usurious and illegal interest-rates extorted.

B. Agricultural Missionaries

As a first step in meeting the problem, the number of agricultural missionaries should be increased. At present there is but one in all Korea in the employ of a denominational mission, and there are only two, including a worker, in the Young Men's Christian Association. There should be at least one in each mission, and probably two in the missions of the Presbyterian Church in the U. S. A. The function of these men will be alluded to several times in what follows. In brief, on the agricultural side, their task should be to teach the Korean farmer how to use more efficiently what resources he has; to demonstrate what can be done under the ordinary conditions; to experiment with these conditions as the Korean cannot afford to do; and to channel down to the farmer the discoveries of government experts, now too frequently entombed in the Japanese language.

There is no essential reason why the church that heals the body and educates the mind and spirit should not be interested in the welfare of the farmer and in the success of those essentially humanitarian processes by which he coöperates with God in answering the prayer for daily bread, especially when one remembers that agricultural practices are discussed in more than 100 places in the Old Testament. Even

from the selfishly institutional point of view of erecting a self-sustaining rural church and occupying the rural field, the sending of agricultural missionaries would be justified. And if the motive be service, there is no better way than this to help Korea at the present time. "My people would change the whole attitude about missionaries if agricultural missionaries could be sent now," said an internationally-known Korean who has been honored repeatedly by the Korean church and by international organizations. In proportion to the amount of missionary investment and the size of staff, few fields in the world are so lacking in this type of work as is Korea. The desire for this type of service was voiced by every Korean leader and by nearly every government official interviewed. The success of the agricultural work now under way, especially in connection with apple-raising, should be one of the most potent arguments for its expansion.

C. Agricultural Coöperation

Professor Nasu of the Department of Agriculture of the Tokyo Imperial University sees in coöperation the only solution for the problems besetting the farmer throughout the Japanese Empire. Nowhere is this truth more manifest than in Korea, and under government supervision a considerable amount of coöperative marketing has grown up. Coöperation is essentially a spiritual process. It is built on mutual trust, on a realization of a community of interest. The church might quite properly urge the organization of a coöperative, or the support of one already under way; or it might go further, where sufficiently strong, and attempt to bring at least its own members into an organization that would coöperate in production processes, thereby saving time that could be employed in subsidiary industry. There is a tradition of communal life and work in Korea that could be built upon in this connection. Let not Korea forget that the rebirth of Denmark resulted from coöperation and education, both inspired by the church. Leaders in two-thirds of the villages, as well as many

individuals, urged the desirability of this type of service by the church.

D. Landlord-Tenant Relations

It would appear axiomatic that the farm tenant is entitled to a subsistence wage. It also seems clear that the typical tenant, whether because of high rents due to the competition for land or because of his own inefficiency, is not earning a living wage. It has been shown that in Korea the tenant assumes costs usually considered a part of the landlord's overhead expense. In this connection it must be remembered that the landlord not only receives compensation for this land through rent but that he also benefits through the constantly rising price of the land. This is especially true in those areas benefited by the Rice-increase Plan.

It is suggested that a commission be appointed by the Federal Council of Churches and Missions to make a thorough study of this entire subject, this commission to include several Christian landlords and tenants.

It is also suggested that this commission give publicity to several plans now being tried by landlords in attempting to solve these problems, and finally that this commission seek not only to learn something of the legislation on this point among the ancient Jews and the present situation in Japan proper and in other countries, but that it also seek the coöperation of the Agricultural Section of the Government-General.

E. Landownership for Koreans

In Korea, owner-cultivators are decreasing at the rate of eleven per cent. and tenants are increasing at the rate of twenty per cent. a decade. If this tendency continues, Korean rural life is doomed to permanent serfdom to the landlord. There is little that the church can do directly to solve this problem, but it might help in three ways: (1) develop a strong sentiment against selling the land; (2) have a commission of the Federal Council of Churches and Missions attempt to discover and list landlords and development

companies that are willing to offer their tenants a practicable plan of achieving ownership (several such are in operation), and then recommend successful and reputable tenant farmers to such landlords and the plan to the tenants; (3) urge Christian landlords to adopt means looking toward the eventual ownership of the land by their tenants.

F. Cheaper Money

The church in Korea might well emulate the example of the church and the Young Men's Christian Association in India by organizing coöperative credit unions. These unions operate on the principle that the working capacity of the group is security for the loan and that the debt of each member of the group is binding upon all. The Federal Council of Churches and Missions should study the possibility of thus freeing their members from slavery to the money-lender. The experience of India should be taken to heart as to both the problems and the successes. Attention should also be given to the successful rural coöperative credit societies in China, organized under the auspices of the China International Famine Relief Commission. Members can borrow money at ten and twelve per cent.

In addition, the church must determine whether or not it will accept the teaching of the Bible as to usurious rates of interest. One or two churches were found that had endowments the capital of which was being loaned at thirty and thirty-six per cent. interest. There is a real ethical problem here that confronts moneyed churches and church-members.

G. Cottage Industries

The Japanese Government has performed a great service to the Korean farmer through introducing sericulture and other cottage industries. It would be glad to expand this work. The industrial teachers at the various church schools might assist in this by introducing new cottage industries or even organizing small workshops in villages. Even in an industrial age not all manufacturing must be done on a large

scale. Four-fifths of all the industries of Denmark employ fewer than five workers each. The working of tortoise shells, the manufacture of pencils, toys, cardboard boxes, and hats, and the refining of salt are only a few of the industries that might be attempted.

H. Marketing

There are many crops that could be grown successfully on Korean soil, but the question of profitable markets always arises. Already an overproduction in apples threatens. The church or the Y. M. C. A. could render few greater services than sending a marketing expert to Korea to play his part, along with the agricultural missionaries, in lifting the economic level of the Korean farmer.

I. Utilization of Government

The government is trying in a number of ways to better the condition of the farmer. The church should lend its influence to such movements, since anything that will help the Korean farmer economically will help lift his standard of living. Thus in his informal contacts with the people, the missionary or pastor can encourage sericulture and fruit culture—one of the particular services of the one agricultural missionary,—can give helpful advice as to the use of commercial fertilizer or green manure, and can advocate effectively the promotion of more and better live stock and poultry. Some have done this in the past. More might do it, utilizing the research of the government agricultural experiment stations.

J. Instruction in Consumption

The problem of increasing production has as a companion the problem of the proper consumption of wealth. The tendency of many a Korean to live beyond his income has been noted. It would seem that the women's organizations and institutes might be utilized to give a knowledge of values and to instil economy and the desire of purchasing home rather than foreign products. In this connection the

program of the home-demonstration agents of the United States Department of Agriculture might be of interest.

K. Industrialization

The church needs also to take a long look ahead when it considers its policy in Korea. The probability of industrial expansion in the north has been alluded to. Instead of bemoaning the immigration to Manchuria, there should be frank recognition of the fact that this is the inevitable result of greatly increased population and that it must continue until Korea can find work for her people. Millions of *yen* are now flowing into Korea. The railroad expansion is certain to create new economic opportunities. New towns will be founded, old ones will grow. Is the church prepared to accept these new opportunities when they arise? Are its leaders planning and dreaming, as is the government, of what is to be, or are they too much engrossed with the depressing present?

The present situation found the church as an institution unprepared, despite the vision of the few. The missions whose territory is most likely to be affected should begin to consider now the experience of the church in Japan and China in meeting the impact of industrialism. It is not too soon in the rapidly moving Orient to look beyond the present and plan for the morrow.

Education

The church has a considerable investment in educational work in Korea. It would seem that it could serve rural Korea in several ways both by utilizing present resources and by slight changes in its present procedure.

A. Courses in Rural Leadership

It would seem axiomatic that the theological seminaries should include required courses in rural church methods and surveys, rural sociology, and economics. This would be but following the example of many seminaries in the United States. It would be helping to meet the demand for men

trained to meet the new conditions noted in the previous section.

B. Bible Study

Emphasis should also be laid in the Bible study courses upon the social and economic life, institutions, and ideals of the Jewish people. Israel's position in the Near East was not unlike Korea's in the Far East. The Bible abounds in material of this nature which at this time especially is at least as valuable as some of the courses now being offered in church schools and seminaries.

Similar courses should also be developed for the colleges and academies.

C. Laboratory Work

Institutions of collegiate or seminary rank might engage in laboratory work in rural leadership in villages near-by. Each of the two colleges might well develop not only a model village in which their own employees could live but also adopt villages that would be willing to coöperate with the classes in rural-leadership subjects in a long-time program for socio-economic improvement. An all-round week-end program of instruction, recreation, and religion might be developed by student deputation teams under Y. M. C. A. auspices, a type of service that has proved quite effective in the United States. So, too, the seminaries might adopt rural churches and work out methods in them.

D. Courses in Agriculture and Home-making

Elementary agriculture, home-making for the native home, and mother-craft should be given in all Christian schools whether under Korean or mission auspices. Some beginnings of this type of work have been made in the industrial departments of mission schools, but the work might well be expanded. It is not popular among many Koreans because of the idea that the educated person should not be forced to do manual toil. No stone should be left unturned to obliterate this notion which is so detrimental to the socio-economic progress and salvation of the nation.

E. Supervision of Native Church Schools

As stated, many of the Korean churches are conducting primary schools because of the lack of conveniently situated government schools. It might help if there could be some supervision of these schools, especially of teaching methods, of the type given by helping or traveling teachers in the United States.

F. Project Work

Although no study was made of the school work as such, the author could not but be impressed, in most of the schools visited, with the lack of project work except in the industrial departments. He ventures to suggest that the experience of the famous rural mission school at Moga, the Punjab, India, that has so influenced missionary and government education in the British Empire, be studied and literature about it circulated among the higher common schools of all missions.

G. Extension Work

It would seem that a considerable field for service on the part of both higher schools and colleges is open in a program comparable to the extension activities of so many of the colleges and universities in the United States. The mass-education movement in China is suggestive of the possibilities of this sort of thing, as is the success of the night schools of Korea. Correspondence courses of practical value might be worked out for graduates of the elementary and high schools.

H. Special Rural Training Center

It is possible that the limitations on educational work imposed by the government, as well as limitations inherent in the budgetary and personnel factors at some of the schools, would make it inadvisable for some institutions to undertake any advance service of the type suggested at the present time. In that case, and perhaps in any case, it might be wise to establish at once, preferably in connection with the

Chosen Christian College, a rural training center where there could be offered to pastors and lay leaders extension work covering two to four or six weeks. From such a center extension workers could be sent out to the many institutes now held, or to special farmers' conferences, of one to two weeks' duration. The Y. M. C. A. might both coöperate with and use such a school or training center.

I. Student Hostels

It is inherent in the present situation in Korea that the higher government schools will enroll a larger and larger proportion of the Korean youth who pursue their education beyond the common-school grade. The number of students from rural communities now in urban high schools was frequently found to exceed three-fourths of the entire enrolment. Many of these students were Christian—one-eighth in one institution of several hundred. It would seem that the missions might well consider erecting hostels for these students or using some of the present school property and there conducting a program comparable to that of the student work at many of the state institutions in the United States.

J. Re-appraisal of Work

In view of the difficulty that many graduates of the higher common schools and some graduates of the colleges have in securing employment commensurate with the educational investment represented in their training, it might be well for the missions to study and re-appraise their whole educational policy. Have the institutions followed the desires of the Koreans as to curriculum and policy, or have they planned their program in relation to discerned needs? A study is now under way of the probable future enrolment of the schools. Perhaps the more fundamental question is whether the present program will meet the needs of Korea. It is possible that the decline in enrolment in certain schools is due to the economic depression, or that it is due to the failure of graduates to find the type of work for which their education has suited them.

Social Life

In considering the social life of rural Korea, it must be recognized that the church is the chief, and often the only, social institution, other than the family, in hundreds of villages. Often it does not share the field even with a school unless one of its own. It is obvious that in such villages the church can do more, if it will, than in places where other institutions can be expected to share the responsibility for social service. This difference must be borne in mind in evaluating the suggestions that follow.

A. Determination of the Unit for Service

It has been shown that the social organization of Korean rural life centers around two foci—the village and the market town. For any given piece of service, it must be determined in which of these two places the work should be centered. Thus, clinics and public health work can often be best conducted on market day. But for the most part progress in rural Korea must come from a comprehensive, practical program which recognizes that the farm village is the heart of Korea. The Young Men's Christian Association has already taken this position.

B. Model Villages

The government has formed the practice of designating as "Model Villages" communities that achieve certain standards in any one of a number of different things, such as the use of fertilizer, the making of straw bags, *et cetera*. None of the government's objectives relate to social life. It is recommended that each mission attempt to develop all-round demonstration villages to show the possibilities of rural life. The program would include not only service through the agricultural missionaries but also a complete social program including education, family life, health and sanitation, and recreation. Lectures, musicales, pageants, plays, games, fairs, and exhibits, with competition for prizes, could be part of the program. A score-card might be

worked out to encourage achievement, and each year a prize be given the best village and the village making the most progress. This has been done very effectively in West Virginia by the Extension Service of the State College of Agriculture.

It is recognized that this same type of suggestion has been made to the colleges. It is repeated here because it appears evident that Korea needs to learn that progress can be made and problems solved. Villages adopted by educational institutions would be benefited; but they would also serve as laboratories. Villages developed under this plan by the missions would become demonstrations of the Kingdom of Heaven on earth.

This is the more needed in Korea to-day because no agency is directly concerned with the social life of the people. Only occasionally has a church, a school, or again a headman or county magistrate helped an individual village. The abundant life for the individual is conditioned by his social environment. This type of effort was frequently advocated in the villages and by leading church officials and laymen.

C. Coöperation with Existing Agencies

There are springing up all over Korea village associations and other social and economic organizations. Church leaders as individuals should join these, coöperate with them, and use them as avenues for personal civic service. The church in Europe has made a tremendous indirect contribution in this way in connection with the coöperative movement.

D. Interpretation of Modern Tendencies

Section III alluded to the bewildering number of new regulations that have been imposed on the people in late years by the Japanese government. These regulations are often amusing, sometimes irritating, but underlying each is a reason and usually a bit of experience from Japan's own material success. If, instead of yielding to annoyance, the church could soften the blow by attempting, where honestly

possible, to show the meaning of some of the regulations and also the influence of world conditions and world tendencies upon Korea, it might help the people in the adjustment that they must make to the industrial age.

The Church

A. An Achievement Standard

The Home Missions Council in the United States has recently issued its specifications for country churches of distinction. The specifications are of three degrees to suit churches in varying situations. Churches are scored on the thirty-five to sixty points set forth; and in some denominations, reports of progress along the lines laid down are required in order to insure continuance of Home Mission aid. This standard includes such things as a comfortable auditorium, budget adopted annually, bills paid regularly, the yearly adoption of a definite church program in which at least one-half of the membership would contribute definite service, property kept in order, operation of a playground where the school had none, regular visitation and follow-up of absentees or new-comers, holding of a Daily Vacation Bible School, modern program of religious education, and so forth.

It might be worth while, especially in view of the admitted limitations of some of the older clergy, to work out a similar achievement standard for the Korean rural churches. It would also serve to announce what the church stood for in the community and to fix its own ideals for itself.

Many of the points mentioned are as necessary in Korea as in the United States. It is not the intention of the author, therefore, to expand on the program for the local church. The literature already existing in the United States, and a volume such as *A New Program for the Country Church*, just published in China, should be studied and adapted for the Korean church.

B. Group Work

It may perhaps be worth while to indicate that special emphasis should be given to age and sex group work, espe-

cially to men and young people, boys and girls. In such a program students at home on vacation might well be utilized following some such plan as the Eight-Weeks-Club idea of the Y. W. C. A. in the United States.

C. Recognition of Youth

Youth is proverbially impatient with age, and this impatience in an Oriental land is the more resisted by the elders. But the truism that the youth of to-day are the Church of to-morrow must be kept in mind, as must the fact that the difference in educational opportunities between the two generations widens the chasm. Youth need not be given command, but should in justice be given a voice in the official councils of local congregations and of the Church at large.

D. Larger Use of the Church as a Social Center

Larger use should be made of the churches for lectures and social gatherings. One of the denominations does this. Among the others there was a frequently expressed desire for an assembly hall. Few churches can finance such a building and it would seem best to make larger use of what resources are available. If any room could be found in the church, or elsewhere, it would be a great service to establish a reading-room where current magazines, newspapers, and pamphlets on agriculture could be read. A variation of this plan would be to have a reading circle among the church-members.

E. Community Schools

Dr. Kenyon L. Butterfield's report on *Education and Chinese Agriculture* (1922) contained a wise suggestion under this head which is quoted here:

"It is desirable to try to get the whole community together to consider their common problems. Sometimes this can be done on market days. But, recalling that the original Sunday school was a school held on Sunday but designed to teach people to read, an experienced missionary

educator in China has made a suggestion that, while advanced with some hesitation, seems worthy of full discussion. Is it not possible to use Sunday in the farm village for community schools, and lay before the villagers, old and young, the program for a better community? This program would include practical helps for better farming, suggestions for health and comfort, methods of village coöperation for common ends, and the teaching of Jesus as it applies to personal character and social relationship. In other words, the specifications of the Kingdom could be set before the villagers by teacher and by preacher, who could thus indicate the practical character of religion, and at the same time emphasize the ideal elements in social progress and human relationships. Students in the schools could help better on Sunday than on any other day. It requires little imagination to see the possibilities of the plan, provided the schools have personnel to spare for a very arduous and delicate service. The suggestion should be developed into a plan and given a fair trial."

F. A New Emphasis in Preaching

It is sometimes said that the solution of all the problems is "to preach the Gospel." If preached, the Gospel may be an influence as long as people listen. But it would appear that some Gospel truths might be stressed more than they are from the pulpit. Sin, for instance, is not merely a theological concept. It becomes a matter of direct social concern when so many farmers in a village put pebbles in their rice to increase its weight that all rice from that village now sells at a discount. When the sericulture regulations are broken or a man fails to treat his local coöperative honestly, it is a definite form of sin. So with the truth through which comes freedom. It appears that even in Korea there are those who fear that truth will destroy their God. There is also the teaching regarding brotherhood. It is written that in Christ there is neither Jew nor Greek, bond nor free. Neither is there Japanese nor Korean. Progress comes not through hate.

General Administrative Considerations

A. A Country Church Commission

It is most urgently recommended that the Federal Council of Churches and Missions organize a Country Church Commission to which shall be committed the direction, if approved, of the various suggestions for service by the Council made in this report. In addition, this Commission should serve as a clearing-house of information about methods applicable to the rural church. It should be given one or two pages in *The Korea Mission Field* and an appropriation of not less than 500 *yen* for its first year's work. The urgency of the rural situation and the fact that such a high proportion of the Christian work in Korea is rural justify this step.

B. Use of Bible Institutes

The program of the conferences and Bible institutes held each winter should be re-examined, and considerably more place should be given to subjects of a socio-religious nature. In some of these institutes in the past, instruction has been given in hygiene, infant care, *et cetera*. This should be continued and expanded; and talks on church methods and community welfare and the needs of boys and girls should be added. This should be done not only because the church must concern itself with what occupies the minds of the people but also because not to do it is to neglect one of the richest sources of help and inspiration that could be brought to the Korean people. The church must ever be concerned with the individual, but not with the individual alone. Let it not be forgotten that the old Gospel is the social Gospel. The Mosaic code laid down regulations as to government, public health, land tenure, debt, agriculture, charity, and so forth; and these are social subjects. The prophets were concerned with social policies, advised and criticized the kings of Israel, and envisioned a better civilization in their dreams of the future; and if the principles of Jesus do not offer a way of life for this populous, inter-related, compli-

cated world in which none can escape from society, Christians are of all men must deluded. The almost complete lack of any mention of, to say nothing of emphasis upon, these self-evident facts by the Korean Christian movement is most amazing, particularly when the enthusiasm that has existed for Bible study is considered. It is this neglect that is largely responsible for the loss of the youth. Dr. Speer's report, frequently alluded to, implies the same criticism in a comment it makes upon a declaration in which the mission, in view of "the unrest throughout the church, due in part to Bolshevistic ideas," earnestly sets forth "its evangelical position." He says, "The present unrest in Chosen, however, calls in question the underlying basis of our evangelical faith and we shall have to meet in Korea, as the Church has met in Japan and is meeting in China, the whole critical assault upon the foundations of religion and of a spiritual view of the world."

C. Coöperation with the Government

From all I saw, and from conversations with government officials, there is every reason to believe that the government would be glad to have the coöperation of Christian organizations in bringing to the farmers the many agricultural improvements which the government has worked out. And the bald fact remains that no possible good can come if the church, the foreign missionaries, or the Korean Christians hold themselves aloof from such opportunities of coöperation. Government officials should be invited to the Bible institutes and other Christian gatherings to explain what the government has to offer to the Korean rural community, and every effort should be made to utilize those services, and to take the government's word at face value and expect its pledges and policies to be fulfilled to the last jot. This would strengthen the Korean people economically.

One missionary in answer to the question, What has the government done for the farmers in your district? replied in substance as follows: (1) Protected the trees; (2) made roads; (3) secured better average prices for crops; (4) made

it possible to buy new things more cheaply; (5) imposed standard improved cotton seed; (6) introduced artificial fertilizers; (7) encouraged silk-growing to the profit of the farmers; (8) introduced new food crops for variety of diet; (9) encouraged the bamboo industry; (10) introduced chickens and pigs; (11) maintained an experiment station that is ready to give advice to the farmers who ask for it. This answer is typical of replies received from a number of persons, but it makes no mention of the really remarkable achievement of the government in reforestation of tens of thousands of acres of denuded hillsides.

These paragraphs have been written in the full knowledge that the political situation makes some types of coöperation difficult. The church cannot lend itself to a type of co-operation that would enable the government to use it for political ends. Its coöperation should be limited to those things by which the lot of the Koreans can be improved. Many government officials have declared the official purpose to assist the Korean people. Let these declarations be taken at full face-value! But let it be recognized on both sides that the church cannot further such a political objective as the "Japanization of the Korean people," to quote from an official pronouncement of aims in the *Seoul Press* of July 16, 1920.

D. The National Council

It would appear axiomatic that the National Christian Council and all union work should be strengthened on every possible occasion. The perpetuation of the historical differences of the Occident and the Orient is of all things most ridiculous. Korea has profited so greatly through union enterprises that the future should hold still further progress along this line.

E. Literature

The literature displayed at the annual meeting of the Federal Council of Missions and Churches reflected the limited outlook of the Korean church. It is suggested that in ad-

dition to translating and publishing such books as *The Christian's Secret of a Happy Life*, the Christian Literature Society supply at least for the younger leaders of Korea, the results of economic and sociological studies such as are being made available through the foundations and other organizations dealing with world-wide problems that have an important bearing on the continuation of the Church in every land.

F. Future Missionaries

The missionaries sent to Korea, in the future, should be specialists in some particular field, and their function should be to train the Koreans in the field of their specialty. This principle should be applied also in the appointment of evangelistic missionaries from the Occident, of whom Korea needs no more of the ordinary sort; there are so many Korean pastors and so many otherwise qualified evangelistic workers. It would be better and more economical to improve the facilities for training Koreans and employ them in the extension activities of the church to a greater extent than has yet been done, so that even in the evangelistic field specialists will be more called for in the future than ordinary evangelists. The Occidental of average training no longer has a contribution to make, because thousands of Koreans are trained as well as he, or better trained. There are about 400 Koreans who have had, or who are receiving, post-graduate training in the West, more than 250 in America alone. Thousands have either been in Japan, or are there now. The Koreans with this normal-collegiate training can teach and reach their own people better than any missionary with no more than the traditional training. The specialist, on the other hand, still has a contribution to make in training leaders.

G. Greater Knowledge

Of fundamental importance to rural Korea is increased technical knowledge on the part of the leaders. The Church, to succeed in this age of criticism and skepticism, must explore the mind of the man outside the Church. To the

outsider the Church is a social institution. He grants it no divinity. To reach him the rural church must be willing to submit to the test of its right to exist as a social institution, for the outsider is testing it on that basis. The minister with a sufficient background of social science, who can for the moment refrain from insisting upon his beliefs, and justify the Church and its teaching on the basis of social utility, will come to a new appreciation of the social validity of the Christian way of life. The Church needs to know, too, how different customs, environments, and influences form and nurture different types of mind. It preaches idealism, plays upon the emotions, and invokes the imagination to picture the bliss of the Kingdom of Heaven; but unless this is accompanied by a study of actual conditions, of the laws and modes, of events and of social change, the end will be illusion. Great visions can be actualized only when linked with observation, analysis, knowledge, foresight. As Dewey says: "The separation of warm emotion and cool intelligence is the great moral tragedy." Those who, in the effort to defend faith, attack the scientific method perpetuate this tragedy and handicap the Church.

H. Survey and Research

It is suggested, therefore, that the Federal Council of Churches and Missions have a permanent committee on Survey and Research, or that a department be erected within the proposed Country Church Commission to do this work. There is a surprising lack of knowledge in Korea of the experiences of other lands in meeting some of the problems with which the Korean church is now struggling. The literature about rural work from India and China, especially, should be studied; the results of the Phelps-Stokes Foundation studies in Africa, and the Survey of the Near East, and also the accounts of some of the surveys and experiments in the United States, especially among the southern highlanders and Negroes, would be of value. There is also a gold mine of material in the published records of the Government-General, especially those printed in Japanese.

All this material should be examined with a view to formulating policies for the welfare and the better service of the people by the church.

In this connection, attention might be called to the growing wealth, especially among the laity, in the number of men trained abroad in Imperial Universities and in Western countries in economics and sociology, and whose help might well be enlisted in the solving of these aspects of the religious problem. Some of this work might be done by students as laboratory exercises. In addition, there should be field surveys of typical communities. New policies adopted should be repeatedly and open-mindedly studied and tested. The Church should face its task in the coming years with the high courage to experiment objectively with its own policies and its convictions as to methods of congregational work.

I. Reëvaluation Conference

After this process has gone on for several years, there should be an unhurried national conference to arrive at an all-Korea program in which the socio-economic, educational, medical, and evangelistic work, both rural and urban, should be determined upon as a unit, on the basis of knowledge of needs revealed and not of preconceptions or tradition. Surveys and experience should produce the diagnosis and the cure. Then by the application of sheer Christianity, and only so, will the way be cleared for the church to survive and to serve well.

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CHAPTER V

INQUIRIES REGARDING THE CHRISTIAN CHURCH IN RURAL CHINA

Edmund de Schweinitz Brunner, Ph.D.

BECAUSE of the brief time the writer was in China and because of the unsettled conditions, no attempt was made to do field work. Conferences were, however, held with interested missionaries and Chinese in Shanghai. Because of the unsettled condition of the country, these conferences included in their personnel important rural leaders from many sections of China.

It was generally agreed that there had been little or no extension of work in country districts during the last decade and that Christianity was comparatively less successful in reaching farmers than any other class of people. On the other hand, there have been great improvements in technique, in rural leadership-training, and in general interest in the problem and in spite of the troublous times there has been no resultant loss in the rural areas of China.

The question was asked, What are the new and recent tendencies affecting rural Christianity in China?

There was general agreement upon the following:

1. The rise of various types of rural organizations, such as the Red Spears, in which the farmers have combined against too high taxes, bandits, bad officials, etc. Another organization is the Farmers' Union, which is Russian in its conception and often anti-Christian.

2. The development of farmers' schools. General Feng is requiring each county in his provinces to send six farmers to a central school to receive three months' training in coöperative buying and selling, elementary scientific agriculture, better village planning, and military calisthenics. At the time the writer was in China there were 400 farmers in this school.

3. The cleavage between the shop-keeper and the farmer,

which is growing more acute. The Church reaches the former much more frequently than it does the latter.

4. A rising standard of living. The farmer desires more and more the products of industry, but agriculture is not yet so organized as to make it possible for him to satisfy his needs unless he risks going into debt.

5. Very great interest in rural welfare, both social and economic, among the leaders of the Nationalist Party, and on the part of their teachers in the country a very real willingness to sacrifice comfort and advancement for the good of rural China.

The second question discussed was, Upon what things should the Christian forces concentrate so as to be of greatest service to rural China?

Agreement upon the following things was general:

1. Teach the 1,000-character language in farmer terms during the farmer's off season by bringing him into the market town at his own expense.

2. Coöperate wherever possible with the Red Spears and the Farmers' Union.

3. Utilize the interest of the farmer in the processes of production in the spiritual approach to him. Spiritualize scientific agriculture; do not simply treat it as a handle to reach the farmer but show him that in itself farming has spiritual values. Let this show in preaching and Bible study as well, utilizing the rural aspects of the Bible. "The present preaching is not now such as will build up the country church."

4. Furnish the native preachers prepared material for sermons and have an overseer for a district who will bring his preachers together once a month and work out the sermon program with them for the month ahead. There must be religious education and continuous training for both pastors and people. Preach the Gospel of Life in and for this world.

5. Have the National Christian Council gather information as to methods and achievements within the rural field and distribute all over China.

6. Experiment as to results of sending a few of the best men to country churches, subsidized if necessary, instead of reserving the best for the city.

The third question was, What are the possibilities of a self-supporting rural church in view of the farm income?

There was general agreement that the prospects of achieving this end were slight, unless

1. A man could be found who could successfully combine farming and preaching, or

2. A combination of a well-trained man in charge of a large area with helpers in local churches, operating on some such plan as in point 4 under the second question, be tried.

The fourth question was, Is there any special training needed for rural ministers or missionaries and if so of what type?

There was unanimous agreement that special training was needed. As to type, the sort of training now given for rural work in the seminaries in the United States adapted to China and in such summer schools as that at the College of Agriculture of Nanking University, was considered desirable. In addition it was felt:

1. That the Church must guide rural ministers and keep giving them help and suggestions so as to prevent them from stagnating. A year's program might be suggested to a man and he should then be guided through it.

2. That negatively the training offered by the institutions of the Church must cease being that which educates the Chinese recipient away from his own countrymen and the willingness to live among them.

Dean Reisner presented a statement passed by a former conference dealing with Christian Training for Rural Preachers, Teachers, and Lay Workers, as follows:

"Taking into account present-day . . . conditions in China and looking a generation ahead into the future of the Christian movement, we believe that much more effort should be placed on educational projects that will definitely serve the rural church and community. We believe that what is particularly needed is well-developed and staffed

rural training-centers, of middle-school grade, that will train rural pastors, evangelists, teachers, and lay workers for a life of Christian service in the country. Such centers should provide properly coördinated departments of preacher training, teacher training, vocational agriculture, and agricultural extension. There should also be an experiment station with an appropriate program. The department of extension should also provide courses, utilizing the whole faculty as necessary, for rural preachers, teachers, and farmers, at appropriate seasons. It should develop in usable form projects applicable to village needs and conditions. An extra year after middle school should be provided if necessary for preachers for additional training in theology, Bible, and pastoral services. Such an institution should be sufficiently staffed to provide effective continuity of effort within the school and direct and continuous coöperative relationships with the rural churches, schools, and Christian villagers.

"It is also highly desirable that, for the more efficient functioning of these secondary training centers, they be closely related to a higher agricultural institution that can command the services of technical experts to coöperate in solving local agricultural problems. . . ."

CHAPTER VI

RURAL INDIA AND THE CHRISTIAN CHURCH

Edmund de Schweinitz Brunner, Ph.D.

I. INTRODUCTION

Scope

THIS document considers briefly the present situation in rural India from the viewpoint of the Christian Church. It seeks to state those social and economic conditions that at once seem to be counter to Christian principles and to stand in the way of any rapid extension of Christian influence in rural India. In this statement major emphasis is placed upon the economic considerations, largely because the social factors in the situation have received constant emphasis for many years. In a concluding section certain possible rural activities are discussed.

Sources

The material for this brief statement was gathered by the writer in two ways.

1. Library Research. Extensive reading was done both of books and of magazine articles dealing with the problem under investigation. The literature examined included writings by Indians, Europeans, and Americans and publications both secular and sectarian in character. Among these writings were several as yet unpublished theses submitted by students of Teachers' College, Columbia University, in partial fulfilment of requirements for the degrees of master of arts and doctor of philosophy.

2. Conferences and Interviews. Numerous and extended conferences were held both in India and America with a large number of persons, either natives of or residents in India. Most of these persons either were in educational or Christian

work or they were government officials (a majority of them native) or landowners.

These interviews were supplemented by a few visits to typical villages and significant churches or schools of various sorts during the month the writer spent in India (January, 1928).

Obviously this document is not a survey of rural India or anything resembling a complete statement of the conditions and problems of its agrarian population. It attempts merely to summarize, in outline form, the present situation in those aspects of the Indian rural problem most frequently emphasized as important by persons with whom the writer conferred.

The single exception is the omission of politics from the discussions. It was frequently stated that India's political status was the cause of many of her rural problems. This declaration was so often denied and appeared to be so much a matter of opinion rather than of actual data that it has not been considered.

The report is not documented since it is drawn so largely from secondary sources, but no statements of fact have been made for which there is not authority in government publications, especially the census or *The Indian Year Book*, or from the writings of Matthai, Pillai, Paul, Daredhar, Darling, McKee, Calvert, Olcott, or Marghew.

II. RURAL INDIA

India has a population of approximately 320,000,000, scattered over an area as large as Europe with Russia omitted. Nine-tenths of these people are dwelling in India's 700,000 villages. Of these 262,500,000 live in centers with less than 2,000 inhabitants. Four-fifths of this vast village population make up the farm population: namely, those who till the soil, whether as owners, tenants, or laborers, and their dependents. Among these farmers one meets all forms of agriculture, from that of the primitive nomads to the most modern and scientific soil tillage.

This then is the rural field in India and though Christian work is being carried on in thousands of these villages, it is well, at the outset, to recognize two things. (1) After a century or more of effort the major part of the work of the church is urban in location and character; that is, it serves the urban tenth of India. (2) Even if all Christians were villagers, barely one per cent. of this great population would be so numbered. Hundreds of thousands of villages have had no touch with the Christian Church.

It is now pertinent to inquire further into the more important social and economic conditions and trends that might influence rural work by the church.

III. DECLINING VILLAGES

One of the first facts of significance is to be found in the alleged decline of the villages. It is surprising that this phenomenon, so familiar in some Western lands, should be found in India. Its presence is debated but the fact seems to be established. The extent of the decline is not great and it is quite naturally associated with those areas in which are found the largest cities.

Thus in the Bombay presidency the number of persons engaged in agriculture declined fourteen per cent. between 1911 and 1921, though the loss in population was only 1.1 per cent. Most of this loss was from the ranks of the agricultural laborers. The number of these declined from 2,531,000 to 1,606,000, a loss of thirty-seven per cent. In the presidency as a whole the number of owner- and tenant-cultivators about held its own in this ten-year period, although in some sections near Poona, Bombay, and Ahmedabad a number of farms had been abandoned or at least had gone out of cultivation in 1926 and 1927.

This exodus to the cities, however, is not entirely absorbed by industry. Though the number of factory workers more than doubled between 1901 and 1921 and increased forty-nine per cent. in the second decade of this period, the total number at the time of the 1921 census was but 353,000

as against 5,090,000 engaged in agriculture. This means that these rural emigrés seek other occupations, often only coolie work.

Though the figures vary with the various sections of India, and though exceptions may be found, both the testimony of district agricultural workers and the census of 1921[1] indicate that the trend has set in.

In the Madras presidency as in some northern sections, it was reported that though village population had not declined, it was the better educated or the more progressive or enterprising families that had moved away to the obvious loss of the village.

The reasons given for the appearance of this tendency in Indian life are as familiar as the phenomenon itself. Any one of them could be found in Western texts on rural sociology. In India, however, four causes seem to be of prime importance.

The Rise and Spread of Industrialism

The influence of the industrial revolution is undoubtedly making itself felt. True only 10.5 per cent. of the gainfully employed are engaged in industry, one-seventh as many as in agriculture. But it is not the extent of local industry in any Asiatic country that determines the degree to which it is influenced by the machine age. The whole factor of imports and the proportion and kind used by the rural population enters in here.

In rural India the process of urbanization has been accelerated by the sudden and rapid extension of automobile bus lines into the country from the chief railroad centers, a development that has occurred all through the Orient. From Poona, for instance, a city of 100,000, there are now two dozen or more regular bus routes. Six years ago, that is, the year following the census, there were only three or four. This development has enabled the Indian farmer to

[1] The towns and small cities of from 5,000 to 50,000 population have felt this tendency even more and many showed a decline in population in 1921.

visit the cities and large towns far more frequently than before. He has seen the products of the machine and his desire for them has been quickened by advertising. He has seen too the more interesting life of the city, the lessened emphasis on caste, and it was inevitable that when other powerful stimuli were added some peasants should forsake the village for the city.

Among these stimuli are the other causes alluded to above, one of which is the twin of industrialism: namely,

The Decline of Village Industry

Not only has industrialism spread the desire for conveniences as well as trinkets unknown before, it has also routed village industry. Of old time the village oil-presser, plough-maker, blacksmith, or other artizan-servant of the farmer was so secure in the enjoyment of an assured clientele that he received a prescriptive share of each customer's crop. Naturally he made no effort to improve his product or service. Suddenly he faced the confident, aggressive mass-production of Western industrialism. In many a village the conflict has been but brief: the village industrialist has passed out to swell the ranks of agricultural laborers or the population of the cities.[1]

Higher Wages

The third cause of village decline, where this has occurred, has been the disparity of wages between city and village. The Bombay presidency indicates the general trend. In 1922 the average daily wage for urban unskilled labor was twelve annas; for skilled labor one and two-thirds rupees; whereas the average wage of agricultural laborers was about eight annas or half a rupee. Despite the fact that the purchasing power of the agricultural laborer's wage has not declined, though his hours of labor have dropped from twelve to ten; despite the higher living costs and poorer living

[1] The nearer a village is to a city or large town, the less the chance for its industry to survive. Of the instances where village industry has met such competition successfully, more will be said later.

conditions in the cities, the larger money value of urban wages has a great attraction to some.[1]

Greater Opportunity for Outcastes

Finally the city offers to the enterprising among the low-caste or outcaste groups some degree of freedom from the more rigorous enforcement of caste distinctions which characterizes rural India. Caste is breaking down before ambition, education, and industrialism—most notably, before that product of industrialism, the auto-bus. In the cities the outcastes are entering trades and commercial pursuits closed to them in their villages, whither however they continue to return for visits, thus retaining their legal residence and hereditary rights.

Emphasis has been laid on the decline in Indian village life because it is a new and to some an alarming development. The church must take the tendency into account. It must decide whether it should enter a village that has fallen under the spell of the city as over against one that is seeking to find its own social and economic salvation. It must be conversant with schemes for and experiments in village rehabilitation. But of these things more later. It remains now to enter a qualifying comment on what has been written.

Industrialism will increasingly affect rural India. It will wipe out some villages and alter others, but the village will continue for decades and probably centuries. In a land in which there are seven times as many persons employed in agriculture as in industry (including village industry) farming and the farmer's village would not soon disappear even if there should be a large-scale industrial development. And such development waits on many things, not the least of which are more capital and more technicians. Increased agricultural production, too, is necessary for industrial

[1] Report on an official Enquiry into Agricultural Wages in the Bombay Presidency, by G. F. Shirras, Bombay, 1924. A rupee equals one shilling sixpence or thirty-seven cents. There are sixteen annas in a rupee.

development not only because Indian industry is affected by the low purchasing power of the farmer but also because much of the raw agricultural product that local industry might use now pays for imports and cannot be kept in India.

With this basic fact in mind—that the Indian village will endure but that it has begun to change, and that this change will inevitably influence its social organization and religious life—it is possible to examine in a less extensive manner the problems of the village itself.

IV. VILLAGE PROBLEMS

Decline in the Number of Owner-Cultivators

The first of these problems is the decline in the number of owner-cultivators and the corresponding increase in the number of tenants and therefore of rent-receivers. This, again, is a tendency existing in many parts of Asia. The census facts tell the story in concise and unmistakable terms. Those gainfully employed in agriculture may be proportionally compared under four classifications for the opening year of the century and at the time of the last census (1921) as follows:

Type	*1901*	*1921*
	Per Cent.	
Non-cultivating landlords	2.0	5.0
Owner-cultivators	48.4	38.1
Tenant-cultivators	15.1	24.2
Servants and laborers	34.5	32.7
	100	100

In twenty years the proportion of owners declined more than twenty per cent. while that of tenants increased sixty per cent. Though the proportion of non-cultivating landlords is not large, their numbers in one presidency alone grew from 626,000 to 1,008,000 between 1911 and 1912. But the proportion of owner-cultivators is not so significant as the amount of land they control. While information on

this point is not available it is declared by many observers that this is increasing far more rapidly than the number or proportion of rent-receivers. Owner-cultivators are being reduced to tenants through the process of foreclosure of mortgages, and patiently stay on to work, as tenants, the lands that they and their ancestors formerly owned.

The inspectors of coöperative societies found that tenants generally take less care in preparing land, plough and manure less, use fewer implements, grow less valuable crops, and keep a lower type of cattle than owners. They avoid perennials, neglect trees, oppose education for their children. Share rent, now steadily supplanting the cash system, accentuates many of these tendencies and militates against proper rotation. The rising price of land, increasing faster than rentals, makes it impossible for tenants to become owners, while mortgages and sales are steadily adding to the number of fields cultivated under tenancy conditions.

This process means that the small holder loses his security and independence and that the social structure of the community is weakened because, with non-resident ownership of land, communal management of pasturages, irrigation, wells, and other similar matters declines. This in turn involves indirect losses through the atrophying of the capacity for leadership, the discouragement and bitterness of the peasant, and the weakening of village communalism from within just when it is meeting the first shock of industrialism from without.

In its approach to the village, therefore, the church must even more than in the past take into account a constantly changing situation, one that never more than now offers opportunities for disinterested service.

Fragmentation of Holdings

A problem closely related to the decline of owner-cultivators is the fragmentation of holdings and the constantly smaller area to the cultivator. It is easy to denounce the scheme of farming in which each cultivator works a number of widely scattered small plots of land. Originally the

scheme was socially valid. It was intended that each cultivator in the community should have his share of the best land and necessarily some of the second- and third-grade land as well. It was not often that one farmer had more than three plots. But with the increase in population came excessive subdivision. Dr. Mann's intensive study of a Deccan village is the classic example of the way this has worked.

In 1771 the average holding in this village was forty acres; in 1818, seventeen and one-half; in 1840, fourteen; in 1915, only seven. In this last year, of 156 land-holders only twenty-eight had land in a single piece and all of these averaged less than three acres each. The other 128 cultivators had 690 plots, one-third of them under half an acre and another one-third more than a half but less than one acre in area. This condition had compelled one-third of the male population to work outside the village. They had become landless men. In pre-British days there were few holdings of less than ten acres and none under two in this community, the area of which has remained unchanged for more than 200 years. By 1915 the number of holdings had doubled, eighty per cent. were less than ten acres, sixty per cent. less than five.

Though the sentiment against fragmentation is increasing and some coöperatives have brought about significant local re-adjustments, as will be shown later, nevertheless in the main excessive fragmentation is to be found all over India. In Bengal, for instance, the number of acres to the worker averaged 3.18 in 1911. By 1921 it had declined to 2.26, a decline of nearly thirty per cent.

Unfortunately the more fertile the land the greater the fragmentation and quite naturally the net yield diminishes with the increased distance of the field from the village.

The Income of the Farmer

This suggests the third problem—that of the income of the farmer—a factor vitally related to the possibility of building a self-supporting church.

Very little definite information exists on this point but most estimates indicate that the peasant cannot make both ends meet without some source of income other than crop farming, such as sericulture or some other type of subsidiary industry. This is the published conclusion of several economists and the testimony of a number of agricultural workers in different parts of India. Mr. Muker-jee summarizes the results of what studies exist showing that most incomes range from 200 to 300 rupees a year. This is a lower average than obtains in Japan, Korea, the Philippines, or many sections of Manchuria and China proper. Dr. Mann's study, alluded to before, showed an average income of Rs. 218 and an average expense of Rs. 241.

His study further showed that one family in thirteen made a profit averaging Rs. 75. These families had few children and no debts. One-fourth of the families broke even or did slightly better. The rest, two-thirds of the total, were insolvent, their average deficit being Rs. 88. Children formed one-fifth of the population of the solvent, one-third of the insolvent, group.

Debt

Herewith the next great problem is introduced—that of debt. The Indian peasant's burden of debt is one of his greatest handicaps and curses and the fact that the problem is common to the agriculturists of Asia from western India to the most easterly section of Japan is small comfort. In the village studied by Dr. Mann the indebtedness averaged Rs. 118 to the household or Rs. 13 to the acre. The total indebtedness equaled one-fifth of the value of all lands. Interest ranged from twelve to seventy-two per cent. and averaged twenty per cent.; the average annual interest charges to the household in this village equaled the average deficit but of course, as shown, two-thirds of the households carried the real burden.

The village money-lender is an institution—and a prosperous one! Debt and soil fertility often go together. The poor borrow from compelling necessity, the rich from abil-

ity. Debt is increasing in the opinion of a great majority of all groups of those interviewed. The peasant is caught between the rent-collector and the money-lender and between the two has few crumbs of food or comfort.

In India there is one money-lender to 367 people. In the Punjab this proportion rises to one to 100, a situation which means that in this province from five to six per cent. of the population live on the interest of small loans. In this province is no district with less than two-thirds of its households in debt; some as many as seven-eighths. Of the owners only seventeen per cent. are debt-free.

The annual interest charges are three times the land revenue of the province and the total debt, now well beyond 500,000,000 rupees, is nineteen times the land revenue. Because of the higher prices of land and the consequent expansion of credit, the situation is worse than it was fifty years ago.

The reasons for this great indebtedness are not hard to find. The small holding of each farmer, fragmented as it is, cannot under the system of tillage usually employed produce an adequate income. The wretchedly poor cattle are a liability rather than an asset, from many points of view, and yet cattle furnish the motive power for cultivation, for freight transportation from farm to railroad, and for much of the irrigation, and the dung of cows is used for fuel, floor covering, etc. Thus the land loses this as fertilizer and goats are kept for this purpose, or possibly some commercial fertilizer is bought, either expedient being an expensive process.[1] Thus also, when an animal dies, and the death-rate is high because of the poor stock and poor care, it must be replaced at a cost that necessitates a loan.

Loans are frequently arranged for unproductive purposes such as elaborate celebrations at marriages or funerals, common throughout Asia. Indirectly also the inefficient use of time, considered a major problem by many, is a contrib-

[1] The reformer must remember, however, that cow-dung fuel is less expensive than wood or coal if the added yield which its use as fertilizer would produce be not considered.

uting cause of debt. As the system of agriculture is now organized, the average farmer requires only from 150 to 278 days' labor, depending on his crop, for all processes from preparation of the soil for planting to marketing. A wider scope of operation or a cottage industry to supplement his income would balance the budget. In addition lack of joint purchasing and marketing facilities, rising production cost, soil deterioration, and at times famines, pests, and floods have played their part, as have poor and expensive seeds, and the improvidence of the cultivator.

Lastly, once a man falls in debt, the heavy interest charges make it almost impossible for the luckless debtor ever to free himself from the clutches of the money-lender. Increasingly the field laborers are being recruited from the ranks of an impoverished peasant class that has ceased to find an adequate support in agriculture. Had industrialization gone further there might be more hope for these people. As it is, some fear that the growing class consciousness of the urbanite may spread to the peasants.

Overpopulation

Finally overpopulation enters into the situation. As has been pointed out, large families are more apt to mean a deficit than small ones. This subject is, however, of wider import and must be discussed separately as a problem affecting the work of the Church.

In 1872 the population of India was 206,000,000. By 1921 it had reached 319,000,000, and this despite the heavy toll of the influenza epidemic, some famines, and outbreaks of the plague that occurred before the census of 1921, and that took all told a toll perhaps of 20,000,000 lives. This increase in population is responsible for the extreme fragmentation of lands and for the overcrowding of many homes in villages, two, three, or even more families sharing a one- or two-room house.

Some Indian thinkers deny that overpopulation exists. They point out that the areas of highest density of population are the most productive and fertile and produce the

largest crop values. This assertion, however, means nothing unless it can be shown that in these areas the statistical average person has more food to eat and a richer life than elsewhere. With an average of only about nine-tenths of an acre of crop land *per capita* in India it seems best to agree with the younger group of Indian economists who declare that the soil cannot bear the pressure of the population it supports.

So much for the economic problems that confront any attempts on the part of the Church to serve the village community. The list is not an exhaustive one, but it includes those stated to be of major importance by leaders of all sorts.

V. SOCIAL PROBLEMS

Quite as baffling, and by many considered more difficult, are the social problems.

The Caste System

Chief among these, of course, is the well-known caste system. There are 2,300 castes and sub-castes and while some of these resemble the former guild organization of the West, the strict social distinctions and the inhuman treatment accorded to members of the low-caste and outcaste groups creates a problem of great complexity. Liberal Hindu leaders and groups are themselves attacking the caste system and progress is being made but it is very, very slow. The very attack on the system has led to its hearty support and enforcement by the conservatives, and nowhere is it more strongly entrenched than in the villages.

Illiteracy

Illiteracy is another problem of great significance. Ninety-two per cent. of the population of India six years of age and over are illiterate; even half the police are in this class. Education is not compulsory except in a very few districts, and only three per cent. of the population are in schools, about one-sixth as many as in Great Britain or the

United States. This body represents only one-fifth of those of school age. What is worse, at least one-third of those who enter the primary school—consisting of four grades or "standards"—relapse into illiteracy within five years after leaving school. Even those in school do not take the work very seriously as the average daily attendance shows, it being only seventy-five per cent. of the enrolment. Probably the schools themselves are partly responsible for this. Any man who has passed the seventh grade or standard is eligible for a teacher's certificate or for admission to the two-year teacher-training college. The average salary paid is Rs. 360, and the cost for each pupil averages only about three dollars a year. Not much can be expected under such conditions. To make India literate would almost seem to be a matter of centuries, if not millenniums.

The Position of Woman

A third problem is the position of woman in India. Powerful as she is within the home and untouched by education, the Indian woman, pitied though she may be by the West, is herself one of the greatest conservative influences in India, especially rural India.

Growing Antagonisms

A fourth factor to take into account is the growing antagonism, not only between Hindu and Muslim, but of all India, to things Western, and the association of Christianity with Western civilization by the average Indian.

One of the most hopeful features of the entire situation is that all these problems are recognized as present and pressing by Indian leaders, who also admit that where the problems touched on are national and not only rural, as is particularly the case with caste and illiteracy, the rural aspects of the problem are the more difficult.

VI. SUGGESTED SOLUTIONS

We may turn then to suggested solutions. The question as to the next steps in rural advance in India was discussed

whenever possible. Indian leaders were not without ideas and to judge by the frequency with which a certain number of ideas were reiterated a consensus of opinion is emerging. The platform formulated by those Indians consulted would contain planks such as these:

Revive village industries; promote cottage industries among farmers; increase coöperative organization, and organize village life coöperatively; give a rural bias to education both in villages and in teacher training; teach personal and community hygiene; organize rural transport; intensify agricultural practice and make it scientific; change inheritance laws to reduce fragmentation; restore farmer to landownership.

In two or three of these desiderata progress has been made. The coöperative movement is strong and growing; a bare beginning has been made in the adaptation of education to rural life; Gandhi's movement has revived one native industry; one or two native organizations like the Servants of India Society have attempted actual work in a village.

Possibly interest in rural India is too recent to expect much practical achievement but it appears not without significance that the suggestions offered were in such general terms, that so little thinking had been done as to next steps, and that, except for the activities of government and, in some areas, of the Church, so little had been accomplished. Perhaps one of the greatest services that the Church can render rural India at present is actually to experiment with various plans in villages located in various parts of India.

Before examining some of the things now being done by the Church and suggesting in outline form the possible nature of further experiments that might be made, it is necessary to examine briefly the status of some of the work already under way along the lines of the platform offered by the Indian leaders.

At the present time the coöperative movement is being most hopefully considered. In its inception less than a quarter of a century ago it was primarily a scheme for pro-

curing lower interest-rates for the farmer. In this movement Christian leaders played a considerable part and in certain sections there are associations of these coöperative credit unions, organized under Christian auspices. In Madras there is a central Christian bank that gives added stability to the movement throughout this presidency. All told there are now 71,608 societies of all kinds with a total capital of over 500,000,000 rupees, or an average of Rs. 6,730 to each association. The total membership is nearly 2,650,000 or an average of thirty-seven each.

Though a great majority of these coöperatives are still devoted to meeting the credit needs of members, some thousands now have been organized for other purposes and the scope of many of the credit societies has been broadened.

Thus coöperatives deal with such matters as the joint sale of agriculture products, the production and sale of implements and manures, the furtherance of irrigation projects, and the consolidation of holdings. Nor have they neglected the human side of agriculture. There are instances of coöperatives' securing schools, dispensaries, and better roads for their communities. The coöperatives also assist the agricultural department in spreading the knowledge of improved methods.

Some of the work in the consolidation of holdings has been particularly hopeful. In the Punjab—a stronghold of the coöperative movement—133 societies have consolidated 35,000 scattered parcels into 4,500, a transaction which involved 50,000 acres. In one village, Taharpore, 844 plots were reduced to sixty-three. The obliteration of so many boundary lines has increased both the area of cultivation and the yield to the acre. It has made possible the irrigation of tracts formerly too small to make this profitable and it has decreased litigation—one of the most popular and expensive diversions of rural India.

In 1923 a study of coöperatives ten years of age or over in 1,559 villages showed that 20,000 acres had been redeemed and 13,700 purchased. One-third of the members were free

of debt and there were over Rs. 4,000,000 in accumulated profits.

Several things must be taken into account, however. Coöperation has thus far reached less than five per cent. of the farmers. Moreover it can hold little promise for the improvement of conditions where the unit of cultivation is uneconomic, either because of small size, fragmentation, or lack of fertility. It thrives where the proportion of owner-cultivators is high but has not proved very successful in areas of high tenancy, as in the Central and United Provinces where several thousands of coöperatives are in poor or dangerous financial condition, according to government rating. At times these factors have not been taken into account by Christian leaders in their promotion of coöperatives. But, in the main, perhaps no single aspect of rural India offers more hope than the coöperative movement, essentially spiritual as it is, because based on the mutual trust of the members in one another, and successful as it has been in meeting some of the pressing needs of the villagers.

Many voices are raised in India to-day demanding more education along vocational and agricultural lines and a more intensive and scientific agricultural technique. It is urged that this procedure will solve many economic problems and that it will also remove the menace of overpopulation. One eminent Indian economist and sociologist says that yields "can be more than doubled, as the work of the agricultural experiment stations shows."

Just how the illiterate peasants are to be made to utilize the methods of the experiment stations is a detail this authority has overlooked. After several decades of work it is generally admitted that there is no local demand for the service of the district agents of the agricultural department and that the work is still necessarily of a propaganda type.

It must be remembered, also, that intensive agriculture means either more and better machinery or implements or a prodigal use of labor in the face of increasing industrial competition for man power. There is an economic hurdle to be

cleared that must also be taken into account whichever alternative is adopted.

Though organized youth at the various conferences held throughout the Empire in January, 1928, joined in the demand for technical education, youth does not avail itself largely of the resources offered. There are barely 1,000 students in agriculture as against 8,000 in commercial subjects at the government institutions; yet there are more than twelve times as many persons gainfully employed in agriculture as in commerce. Furthermore, those who graduate in agriculture are far more likely to seek and secure government positions than they are to go out into practical farming. Indeed this tendency is even noticeable, though not nearly to the same extent, in some of the agricultural bias schools which cover the fifth, sixth, and seventh standards.

These same schools represent one of the responses of government to the needs of rural India. There are eight of them in the Bombay presidency which also has the same number of primary agricultural schools. These schools have their own land, and good work is being done both in practical agriculture and in teaching the principles of coöperation and community civics. Then, too, there are the training colleges for village teachers of which the one at Poona, with its social point of view, its thoroughly modern methods, and its enthusiastic faculty, deserves special mention. Institutions such as these hold some promise for a better future but at the present time there is no development of this work. It is to be hoped that the Royal Commission on Indian Agriculture, now completing its report, will chart a definite course that can be followed and developed in rural education. But it must be remembered that expansion means appropriations and that even if the "high speed" plans now being followed in the Punjab and the native State of Baroda become empire-wide it will take nearly two centuries to make India as literate as Great Britain!

Thus far an attempt has been made to summarize, on the basis of recent secondary sources, interviews, and a few personal observations:

1. The major problems of rural India with special reference to the economic.
2. Certain suggestions for solving these problems.
3. The progress that has been made in the working out of some of these suggested solutions.

The next section catalogs certain attempts made by the Christian Church to assist in solving rural India's problems and will conclude with suggestions for possible further service.

VII. RURAL INDIA AND THE CHRISTIAN CHURCH

The approach of the Church to rural India has been made in a variety of ways. First, of course, has been the evangelistic program. Missionaries have gone into the villages preaching the Gospel. Many of these have been women who could go into the houses and, aided by the native Bible-women, do personal work among the women. In time preaching points and then finally congregations have been established.

These evangelists have seen the need for some sort of health work. Many of them have done some such work themselves and there is no reason why more should not. It needs no great amount of skill to apply or give remedies for simple ailments and in the total absence of any medical assistance such service is better than none. It establishes contacts and confidence that can be used to induce the patient who needs medical help to come to the center for it.

Now, however, the hospitals are beginning to undertake extension work. A "health car" goes out to the villages on stated days in the charge of a nurse or a doctor and nurse, and both help and instruction are given. Clinics are being conducted at markets and more and more country people are being induced to avail themselves of hospital facilities when needed. Of course, compared with the extent of need, the areas reached are infinitesimal. The point is that at least a beginning has been made in rural health work.

The third service to rural India has been through the establishment of primary schools, most of them in villages where there were no other schools.[1]

There are in India to-day approximately 12,000 such institutions with more than one-third of a million pupils. This is an educational enterprise of no mean extent and a few years ago the church recognized its responsibility to this project by having a study made of its village education by a competent commission.

The report of the commission, a book by its chairman, *Schools with a Message in India*, and a new volume by its secretary, Mason Olcott, *Village Education in India*, are so recent and complete as to make it unnecessary to enter into any considerable discussion of this subject. In brief it may be said that these schools have tended to give the foundations of a literary type of education. Instruction has been confined to the three R's and religious teaching. A majority of the pupils fail to finish even the four grades of which such primary schools consist and as with the government schools many relapse again into illiteracy, but others "can read the Bible and at least they will crave more education for their children," to use the words of one optimistic missionary executive. Many of these primary schools receive government subsidies.

One of the schools visited, said to be typical, had fifty-six pupils, three-quarters of them in the beginning grade. The building was of mud with a dirt floor and crude and insufficient windows. The annual budget was Rs. 850, of which about two-fifths came from the government. The teacher and his wife received a salary of forty rupees a month.

As the books alluded to point out, more use could be made of these schools and it is greatly to be hoped that the recommendation of the commission will be more rapidly and generally put into effect.

The training of the teachers for these schools represents

[1] In this discussion no mention will be made of the rural service of theological seminaries, Bible institutes, colleges, and high schools, since most of it is of an indirect nature.

also a great opportunity and obligation. Typical of the modern approach to this problem is the union school for training village school teachers at Vellore. Here in an attractive, well-arranged plant costing about $10,500, thirty pupils are given a two-year course in the pedagogy of the three R's together with some subject matter. The curriculum is thoroughly practical. Thus in the vernacular-language instruction, among the aims are to give the students a wide acquaintance with stories for children and their sources and to make them familiar with current newspapers, magazines, government bulletins, and documents relating to village work. In mathematics the course is planned with the needs of the village in mind, including, for instance, the accounts of coöperative societies. History is largely Indian history, following a course in Indian and world economic geography, and begins with the rich history of the area in which the school is situated. One of the best elements in the curriculum is a two-year course in rural social problems which covers urban and rural wages, crops, land tenure, debt, poverty, village industries, child labor, urban drift, rural isolation, transportation, coöperation, social organization, the family, marriage and the position of women, the interests, politics, and officers of the village community, the school community, morality, and religious institutions. Best of all, much of the material on these subjects is gathered by investigation or drawn from experience. There are also courses in community and personal hygiene, in physical training so that habits of fair play may be cultivated and material given for recreational work in the village, and in child psychology. Vocational work is also required during the second year, gardening, agriculture, basket- and mat-making, cloth-weaving, clay work, and poultry-keeping being taught. The aims of this course are to teach the dignity of manual labor (very necessary in India); to enable the students to teach primary hand-work, using raw materials available in the village; and to enable them to earn a little profit so as to show the villagers how to supplement their incomes.

The training school has a primary school attached to it for laboratory purposes. Practice teaching is required and school management is taught. The institution gives every promise of being of unique service. The curriculum appeared to meet the needs of the rural situation even better than that of some of the government normal schools visited.

Another piece of outstanding rural service is that of the American Presbyterian Mission at Sangli. Here John Goheen has attempted to increase the income of the farmer through scientific poultry-raising. In this as in his work on staple crops he has steadily sought to arrive at methods within the reach of the Indian farmer, rather than attempt the procedure that would be ideal but perhaps at first unattainable. In the words of a government official, "Goheen is a success because he can beat the Indian farmer at his own game"—a sentence which states a most important principle in agricultural mission work for the economically disadvantaged. This mission also has an agricultural school where boys are trained for farming. Graduates are not entitled to government positions and hence expect to make practical use of their education. This school is too young to be tested on the achievements of its graduates but the produce raised equaled in value fifty per cent. of the non-overhead expense, a record considerably better than that of some of the government schools, a number of which have proportionately more land.

The well-known work of S. Higginbottom at Allahabad is another contribution of this same mission. The farm here is operated on a larger scale, one might say on the American plan. It has rendered a tremendous service both to India and to the missionary enterprise in stressing the economic implications of the Indian religion and the necessity that the Church take into account the economic status of the people it is attempting to reach. The technical work has also won praise from many sources and has demonstrated the all-round inefficiency of native methods as compared with those of scientific agriculture.

Still another approach to the solution of the rural problem

has been made at Moga in the Punjab, in this instance chiefly from the educational point of view as the following quotation from an article by the former school-principal the Mr. W. J. McKee, in *The International Review of Missions*, shows.

"The aim of the school at Moga is to give an education to selected village Christian boys suited to their rural life and needs with the object of their returning to the villages to help uplift their own people. In this aim three things are specifically emphasized: the matter of selection; the adaptation of the school life and activity, curriculum, etc., to village conditions; and the purpose of the education given—the developing of the individual for the service of his community. . . .

"To illustrate the working of this project method, let us examine the work of the first class. Their project is the Village Home. During the year they study the life and work of the village family and help in the solution of the many problems that arise in the feeding, clothing, and housing of its members. In solving these problems they find a need for arithmetic, reading, writing, hygiene, Bible study, etc.

"This same type of curriculum and method of organization is used throughout the middle school. The second class has a project on the Village Farm, with all the problems which arise there related to nature study, geography, arithmetic, Bible study, reading, and writing (records). The third class has a project on the Village Bazaar (shops), and the fourth class (which completes the primary stage) on the Village and its Relation to the Outside World. In the middle classes, the fifth standard at present has a project on the lumbering industry, which has developed until it has included a great deal about canals, rivers, and irrigation. The sixth class has a rather comprehensive project on the town of Moga, and the seventh class has the Moga Post Office and a study of its relation to India and the world."

Character is also developed, especially initiative, persistence, self-reliance, coöperation, and a spirit of service

through these projects and through the school's garden, farm, and home-industry work.

"The pupils are also made responsible for all their living arrangements. Cooking parties are appointed which take their turn in cooking for all the pupils of the school. A student committee does the buying, keeps the accounts, and works out the cost of the food for each pupil. Boys wash their dishes, care for their rooms, wash and mend their clothes, and help in the school chores.

"The social life in the school centers about games (which are of the inexpensive variety, so that they can be used in the villages), discussion groups for community-betterment, dramas, and school entertainments. One class has a course on village social and economic problems, in which each of the great needs of the village is taken up and methods of meeting it discussed." [1]

No catalog of Christian work in rural India would be complete without mention of the excellent services being rendered by the Young Men's Christian Association. Its secretaries have been prime leaders in the movement for organizing rural coöperative credit associations. It has established a rural reconstruction center at Ramanathapuram, near Coimbatore. The removal of illiteracy, the improvement of agriculture, the development of cottage industries, and general social and economic betterment are the objectives of this work. To this end not only have forty coöperatives been organized and consolidated into a union with a working capital of nearly Rs. 300,000, but men and women have been trained in weaving and dyeing, a three-acre farm is operated demonstrating improved methods of agriculture, special attention is given to poultry-rais-

[1] These are by no means the only experiments typical of the wider approach of the Church to rural India. The National Christian Council of India (1, Staveley Road, Poona) has now in press a book describing fourteen significant institutions, prepared by the Council's educational secretary, Miss Alice Van Doren, and entitled *Fourteen Experiments in Rural Education*, and described as a sequel to the Report of the Educational Commission alluded to. It shows that real progress has been made in the seven years since the Commission's study was made.

ing and its promotion, and night schools are conducted in which students have given a number of native plays. Finally an annual summer school is held, one result of which is to spread the idea of this demonstration. Lately some health work has been started and the secretary in charge is receiving from seventy-five to 100 calls a day.

And yet, despite the solid and significant work that is being done, work to which India will be eternally indebted, there appeared to be an undercurrent of discouragement among Christian leaders, in regard to the rural problems. Many of them came to the "foreign field" under the spell of the enthusiasm of those days when it was thought possible to "evangelize the world in this generation." And in India to-day, with "this generation" almost over, they face a non-Christian host of hundreds of millions, ninety-eight per cent. of the population, and the very task of adequately training and educating their own converts, most of them former outcastes, despised, neglected, illiterate, poverty-stricken, and scattered in small groups in thousands of villages, is appalling when considered in terms of the personnel and the means required. "We must face the fact," said one of India's greatest missionaries. "Our task is not a task of decades or generations but of centuries, perhaps milleniums." [1]

VIII. THE PROGRAM FOR THE IMMEDIATE FUTURE

This being the case what of the Christian program in rural India for the next few years?

In view of the critical attitude toward Christianity that

[1] It should be made clear that the influence of Christianity in India is by no means a matter of statistics. Its teachings and its methods have spurred other groups to action. The picture of Jesus hangs in more than one Hindu institution. Some Indian Christian leaders maintained that India is already largely Christianized in ideas and that not only did all Indian thinkers revere Jesus but that Gandhi and others were inspired by Him. Still it is a question how much this is true of the villages and Gandhi is quoted as saying that no movement can succeed in India that does not capture the village.

now exists in India, of the immensity of the task that remains to be accomplished, and of the strength of the native customs and religions it would seem that the only technique the church can adopt in reaching rural India is that of demonstrating the validity of the Christian way of life in the local community in a selected number of centers in the faith that such demonstration will prove to be the passage to India. Much of the work now being done is definitely motivated by this demonstration philosophy in the belief that through it Christianity would spread by what the Edinburgh Conference called the diffusion method. It is suggested here as the most promising line of work in the full knowledge that a similar policy in the government educational program is considered by many to have failed. This failure may be chargeable to the type of education offered rather than to the failure of the "infiltration process."

It is recognized that much of the general extensive type of service now being carried on by the church cannot be immediately curtailed or abandoned without misunderstanding and loss. It is, however, definitely suggested that such work be made the burden of the native church as rapidly as possible and the mission funds be spent more and more in financing and bringing to eventual economic independence strategically selected local rural communities, according to some such scheme as is outlined below.

It will be noted that the emphasis has been put upon the local community. This is because, regardless of the present vicissitudes of the village, it is the basic social unit in India beyond the family. Seven hundred thousand villages are not going to be eliminated in a decade or two though some thousands of them may decline or even disappear. The village in India will find its function in its new and changing surroundings just as the American village has begun to do. The high privilege of Christianity is to assist this process. Government itself has now recognized the importance of the village and is planning its revival. Whether, then, the unit of service for a given demonstration be a single village, or more probably a small group of villages, the objective of the

work would be to build "the Kingdom of God" in each natural community.

From the point of view of planning this or any program for rural India as a whole it seems obvious that there cannot be too much coöperation among the denominations concerned. There is already a healthy spirit of coöperation abroad and this should be increased. The planting of these rural demonstrations should be done together, for the adoption of the demonstration method requires the determination of the area over which any given project may be expected to exert its influence. The fact that a few persons from the Punjab attend the Y. M. C. A. summer school for rural workers in southwest India does not mean, for instance, that the Association's single experiment near Coimbatore suffices for India.

There should be coöperation, too, in the planning of programs and in exchanging information as to progress, successes and, above all, mistakes. All this would seem to call for the expansion of the work of the National Christian Council in order that under the guidance of a competent committee it might serve as the clearing-house for all rural work.

It is necessary here to explain that the demonstration proposed goes somewhat beyond the villages founded by missions for outcaste converts. Some of these have done good work and might be selected under this plan but the experience with others has not been any too happy, possibly because of the lack of sufficient dependable native leadership or too great reliance upon the resources of funds and ideas supplied by the missionaries.

What is here proposed under the so-called demonstration plan is in brief as follows:

1. The selection of a village in which there is already a nucleus of Christians.

2. An intensification of the spiritual program of the church in evangelism, worship, and religious education.

3. A concentration of the resources of the church in joint service to assist the village in discovering and meeting its educational, social, and economic needs.

So far as possible typical villages should be selected so that the problems to be met would be those found throughout India, thus giving validity to any solutions arrived at and insuring demonstrations that demonstrate.

As in the case with the demonstrations of various sorts in America the aim should be to make the entire program self-sustaining within a period of from seven to ten years.

With the purely religious and educational features of the demonstration program this report is not concerned. The results of the best thinking and planning of Indian leaders and of the Jerusalem conference would presumably be taken and adapted to the rural needs.

The distinctive program of service to the agricultural village community might include some such features as these:

Economic Coöperation

This should be so organized as to include not only rural credit, essential as that would be, but also the buying of supplies and the selling of all products. Just as credit unions have been federated, so these demonstrations might eventually pool their purchasing and arrange to market their goods jointly under trade names that should stand for superior quality. With the half-century example of Denmark and precedents that already exist for this sort of thing in various mission fields it should not be necessary to argue that demonstration communities should also demonstrate an efficient, honest, and spiritual way of conducting business. Further, there is no place where the Indian farmer more greatly needs help at present than in his marketing. With his small production he is entirely at the mercy of the nearest storekeeper or other middleman.

Redistribution of Lands

Through the coöperative, efforts should be made to correct the abuses of excessive fragmentation of holdings in these demonstration villages. The problem involved here and the success of certain experiments in the Punjab have already been described.

Promotion of Landownership

Both from the point of view of service and in order to insure the stability of the community, steps should be taken to enable enterprising tenants to become landowners. There are a number of plans now in vogue under government and private auspices in various parts of the world and these could be studied and one of them adopted with such minor changes as might be necessary. The credit department of the coöperative might be used to finance these transactions.

Promotion of New Crops

In some crop areas new crops might be introduced to help supplement the income of the farmer. Mulberry trees for sericulture, fruit, tomatoes, onions, figs, and other products might be grown provided there were an assured market. Indeed if none were available it might be created by the canning of products as is done by the Soonan mission of the Seventh Day Adventist Church in Korea. It is a bit surprising in a land with the variety of soil and climate possessed by India to enter stores in her cities and see American canned goods, French olive oil, and oranges from Java.

Promotion of Cottage or Village Industries

The fact that the Indian farmer has little to do for from six weeks to four or five months each year, the exact length of the period of idleness depending upon his crop and the climate, lends weight to the agitation to supplement his low income by devising occupations for his free time. Residents in these demonstration villages could be trained in subsidiary industries just as is being done by the Y. M. C. A. in its reconstruction center. Pottery, wood work, mat- and rope-making, bamboo and metal work, and the making of toys, baskets, artificial flowers, lace, and certain kinds of jewelry —all these things are possible and if properly marketed every one of these products can be sold successfully in the

face of the competition of machine products, particularly in view of the growing appreciation of native handcrafts.[1]

In starting subsidiary industries in rural areas the policy should aim at steadying the cultivator on the land. They should, while occupying the spare time of the cultivator, prevent neglect on his part of his legitimate work and the craze for new undertakings. Moreover, they should utilize most of the raw material in the production of which he is engaged. If the finished article has no local market, the same should be easily transportable to the nearby markets.

Such an economic program in a chain of demonstrations would be able to grapple with the problems of the decline of villages, increasing tenancy, debt, low income, and excessive subdivision of the land. India would learn from the successes and mistakes of these villages. They would require the services of the agricultural missionaries, and would indeed furnish at once a laboratory and a demonstration for them and for the government experiment stations in translating the discoveries and proved methods of their model farms into action on the holdings of the average Indian *ryot*.

Similarly the social side of the life in these demonstration villages should be moulded by the people themselves, as they understand increasingly the purport of Christianity, into a structure of social strength and beauty.

The village in Asia was originally a democracy (considerably tarnished in India by castes), but in these demonstrations this tradition might well be built upon in the erection of the town-meeting type of community organization through which the social program would clear.

This program would first of all be concerned with education. The best results of such work as that at Moga or, for instance, the experiments of Mr. Vakil in the northern district of the Bombay presidency or of the model school at

[1] Take even such a common article as the sarees worn by the women. These average eight yards by forty-two inches. The machine-made sarees cost Rs. 4–3 and sell for about Rs. 9. Those made by hand on the loom cost Rs. 6–2 but sell for Rs. 16.

Vellore should be applied in the schools of these villages—whether Christian or government institutions. Children should be trained for the life they must live, and due provision should be made for the few who would normally go to the cities or enter the professions, but the major emphasis would be upon training for village life.

The school itself should be used as a community center and its social program of the modern type should be not only of great value to the students but a demonstration to the village of the happy use of leisure time. Such a program, too, as well as the manual work of the school farm or shop, would help to teach the sadly needed lesson of the dignity of labor and to break down caste distinctions.

As for the problems of caste and the position of women, the daily attitude of Christians in not recognizing caste, the daily living of Christian women in a different fashion from their sisters, entering as they would into the activities of church and community, might as the years went on have an influence. The relations among the various religious groups might well be dealt with through the organization of branches of the International Fellowship in these villages or the application of its principles through the community organization, for in this as in the coöperatives and all social-economic work, the service rendered would exclude no resident in the village.

It would be necessary also to link these demonstration villages up with some hospital and secure extension service from it or in some way meet the health problem, possibly by adding a doctor or nurse to the staff of each demonstration. The staff for such a demonstration would have to be a matter of experimentation. Certainly there would have to be a school-teacher in each village and a pastor in every one or two. These should be natives. A foreign worker would serve as executive with sufficient resident or procurable assistance to man the economic and social program.

By some such program as this, then, carried on in a sufficient number of places, bringing all the force of the Church to bear upon each project, developing and working through

native leadership, and definitely committed to the turning of the demonstration over to the village itself by a predetermined time, a tremendous contribution might be made toward solving India's rural problem and toward demonstrating to India the validity of the Christian way of life.

Let it be remembered that all the specific activities suggested and more are being carried on here and there all over India. But there is no one rural policy, no coördinated approach, no marshaling of all resources on scientifically selected centers. Instead some say the Kingdom of God cometh by preaching, and others by education, and others by making two blades of grass grow where one grew before. Newer forms of work must struggle for recognition and at times the objective of building Christian communities is lost sight of.

In view of the immensity of the task, the relatively slow progress made under older methods, the marked tendency to use the demonstration method among considerable numbers of missionaries, this plan has been proposed as worthy of a decade's unhampered trial.

But whatever program of rural service is adopted for India by the church or by individual missions, it would be wise in the future to test the results periodically and scientifically by the use of the survey technique. It is hard to see how the expenditure of funds can be further justified without such appraisals. Certainly should the demonstration method be followed there should be careful studies of well-selected areas before the work is begun so that the program may fit definitely into ascertained needs. Similarly there should be an objective re-examination of the entire situation every other year. India is a land of continental contrasts in its climates, its many races and hundreds of tongues, its clashing religions, and its changing occupations. Its teeming population is stratified by caste and interthreaded with all stages of social and economic development, all degrees of social condition. In addition, for a century British civilization has been increasingly overlaid upon these manifold complexities so that what India is in her native

guise must be differentiated from what English officials believe she is, or hope she may become. It is a changing picture that India presents: here social patterns are altering perceptibly, there the change can be but dimly discerned. To some the panorama is darkened by the clouds of a rising nationalism; to others the silver lining of these clouds is the brightest bit of color in all the picture. To some churchmen Gandhi is a Christian in all but name; to others "a misguided imbecile or worse." What are the facts? The Church in rural India to-day needs to walk not only by faith in God, but in the light of that truth which in a situation such as India's comes only by the patient toil in the as yet unquarried sources from which come the raw material of the social sciences.

CHAPTER VII

RURAL ASIA: A SUMMARY STATEMENT

Edmund deSchweinitz Brunner, Ph.D.

I. SURVEY OF CONDITIONS

Importance of Agriculture

AGRICULTURE dominates three-fourths of the human race. Three-fifths of the population of the world are directly dependent upon farming for daily bread. Africa, Australia, South America, and Asia are predominantly agricultural in their social and economic organization.

In the Far East this is especially true. Here half the people of the world live on one-tenth of its surface. The population is so dense that over a considerable area agriculture is of the most intensive sort; animal-raising has been largely abandoned and the majority of the people subsist on a vegetable diet.

In Asia 750,000,000 comprise the farming population. They live in more than 1,000,000 villages and uncounted hundreds of thousands of hamlets. They are at least ninety per cent. illiterate and their communities are the strongholds of conservative loyalty to the social customs and religious practices of their ancestors. If the world is to be Christianized it is these people and their communities that must be reached and in Asia to-day after decades of effort only the barest beginnings of this task have been undertaken.

Necessity for Re-appraisal of Rural Work

This present status of the Christian enterprise in rural Asia necessitates a restudying of the entire situation. This is doubly necessary because of the relations between the missions and the indigenous churches. The latter are, quite naturally, urban. In the process of giving these young bodies more control it would seem wise definitely to deter-

mine the course of the rural policy in each country and the degree of missionary responsibility for the execution of that policy. A re-appraisal of rural work is essential, therefore, both because of the lack of progress in comparison with the urban work and with the avowed objective of missions and because of the far-reaching administrative changes now under way as the process of self-determination works itself out within the realm of institutionalized Christianity.

Conditions and Problems of the Rural Far East

Despite the manifold differences in the peoples and demography of Asiatic countries, varying from industrialized Japan to nomadic Tibet and Mongolia, there are certain conditions and problems, though varying in details, that are common to great areas of the rural Far East. These problems must be faced by the church in any reformulation of its rural program.

A. Industrialization

The first of these is the effect of industrialization. In Japan the industrializing of the nation has produced a marked urban drift in population so that this country now has a greater proportion of urban dwellers than any other land in Asia. The morale of the villager is low, his economic situation difficult, and his social status relatively unimproved. In China and India the lure of the city, while very real, is felt only within the more or less immediate vicinity of the manufacturing centers. In all these countries the effect of industrialization is registered far more in the desire of the farmer for the products of the factory, and in his widening knowledge of the city and the world, than in the mere shift of domicile. In all these countries also, to a greater or less extent, the unchanged agricultural methods do not produce income sufficient to meet these new desires.

Hence throughout Asia there is complaint because of low farm income. Studies in Japan, Korea, and India show the failure of the peasants to make both ends meet. To a less extent the same condition exists in China. For this a world-

wide agricultural depression is partly responsible. So also, among other causes, is the small holding of the farmer. It is safe to say that a majority of the farmers of Asia are seeking to sustain family life on a holding of less than a *hectare* (two and one-half acres) of arable land.

This economic pressure has made more acute the problem of debt on which very high rates of interest are charged and from which it is very difficult for the average farmer, once involved, ever to free himself.

Thus there comes naturally a decreasing number of owner-operators among the farmers and an increasing number of tenants. This phenomenon is common to almost all Asiatic lands, though with exceptions in certain regions and variations in degree. In some areas, notably large sections of Ceylon and Malaya, the family farmstead has been supplanted by estate farming and the actual tiller of the soil is no longer even a tenant but rather a laborer on a rubber, coconut, or tea plantation.

It should be noted that increasing tenancy and debt, as well as low prices of products and hence insufficient income, and failure to find an equitable working relationship with industry also characterize agriculture in the United States and to some extent that in certain other Western countries.

Whether or not the Church feels a concern regarding these conditions, it cannot avoid them in program-making. They affect vitally the stability of the social organization upon which the local church must be built, the capacity of the people to support the institution, and the attitude toward life of its present and prospective membership.

The relative importance of these problems varies among the regions of any given nation and, of course, with the countries themselves, but those mentioned are common to all major portions of Asia[1] and are recognized as of paramount importance by every government, even the ephemeral organizations of that name in China.

[1] The Philippine Islands should in large measure be excepted from this generalization.

B. Social Conditions

There are likewise certain social conditions that are similar throughout much of Asia. In the farthest East the family system with the veneration or worship of ancestors is most notable. To a far greater extent than in the Occident the family is a closely knit social institution the welfare of which is always superior to the desire or welfare of the individual. From a Western point of view this results in certain handicaps, both social and economic, but there are not lacking Western-trained Asiatics who defend the social validity of the system and emphasize values that it possesses which they find lacking in the structure of Western family life. Certainly the family in China must be understood in relation to its social and intellectual environment before being too vigorously condemned and it must also be recognized that many Japanese feel that Western industrialism has weakened the family in the Island Empire more than Western religion and culture have strenghtened it.

Though the family system in India falls just a little short of the cohesiveness of that in China, it too is very strong and social life in India presents the added problem of the caste system which, though under fire, maintains its sway almost unchanged in rural India.

The family system affects the position of women in Asiatic society and no land can be educated or converted to a new way of life until the women of that land are reached and convinced.

In such an effort more than in any other respect the problem of illiteracy rears its head. Only in Japan is literacy general in rural areas, with the Philippines in second place. Elsewhere while Christians make a better record in this respect than those outside the church, the problem of educating even the membership of the church, that that of reaching those outside, is made very difficult because of the high degree of illiteracy of the peasant.

The Church has responded to this need in every land and has often shown governments the way in educational meth-

ods but, on the other hand, the type of education offered both by government and missions has too often failed to hold the child of the farmer and artizan and for the upper classes has resulted in an overproduction of men trained for government service and the so-called learned professions. This has meant a dearth of those with the technical training needed to develop industry, agriculture, and natural resources. It is true in more lands than India, to quote Pillai, an Indian economist, that "the cry for independence is at bottom a demand for employment."

Again the church must face to-day even in the rural areas a rising tide of antagonism to all things Western, including religion. The weaknesses and sins of the West are too well understood throughout Asia and to this understanding even some missionaries, as well as many other factors, have contributed. Christianity is suffering from identification with Western civilization. The words of a leading Japanese layman were reiterated by native Christian leaders in every country visited, "The only intellectual approach Christianity can make to-day is that of Jones in his *Christ of the Indian Road;* the only social approach is that of demonstrating a better way of life."

C. Problem of Overpopulation

Finally it appears to the writer that the church must grapple sooner or later with another problem, both social and economic in nature, and one that undergirds most of the other conditions mentioned: namely, overpopulation.

Practically none of the missionaries interviewed would admit that this was a problem, but it was causing concern among some native church leaders and many economists in Japan and India.

Consider the facts. Japan's population has doubled in the last sixty years after remaining constant for at least 300 years prior to that time and it is now growing at the rate of more than 1,000,000 a year. The population of Korea has nearly doubled in the twentieth century despite the fact

that Koreans to the number of approximately one-tenth of the present population have emigrated to Manchuria and Siberia. Malaya, especially Java and Sumatra, has increased amazingly in the last half century. India shows a marked gain despite plagues and famines. While there are no accurate figures for China, and while she has contrived through war, pestilence, and famine to prevent any startling increase, nevertheless even in this nation there is great pressure upon the land in many areas.

Despite the shockingly high mortality in many places, increasing knowledge of modern sanitation—a Western invention,—the spread of irrigation and transportation, resulting in an ever-higher degree of efficiency in combating famine, and the many efforts along the lines of inoculation, clinics, and other public health measures have resulted in an increase in population, even in Asia, such as the world has never known.

Undue fragmentation of lands, overcrowded cities, unemployment, unrest, and many other problems have followed in the wake of this development.

There is a call to-day for the missions to undertake rural health work. Thousands still die, become blind, or are in other ways permanently incapacitated whom ordinary precautions would save. The command of the Church's Master, "Heal the Sick," is clear. But government and missions must sooner or later come to grips with this problem: Of what use to save the life of an infant if he is to die a few years later from malnutrition, due not to actual famine but to economic pressure?

Certainly no indigenous Asiatic religion is concerned with this question and large sections of Christianity on good Old Testament authority officially consider many children to be one of the blessings of the righteous man. But at least one government official has put the date of the saturation point in the population of both Japan and Korea within the present generation. What then? The historical answer to such a question has been war. Is there a Christian answer?

II. THE APPROACH OF THE CHURCH TO RURAL PROBLEMS IN ASIA

The foregoing section has summarized some of the conditions that to a greater or less degree are common to rural life in that continent that has the bulk of the world's rural population—Asia. What of the approach of the Church to these problems?

In one of the pamphlets issued before the Jerusalem conference Dr. Butterfield has written convincingly of the importance of the rural aspect of the Christian enterprise; Mr. McKee has set down numerous suggestions as to the details of working; and Dr. Jones has described a technique of organizing any program adopted. The present writer's reports on Korea, Japan, and India contain many suggestions as to both policy and program, couched in terms of these particular fields. The remainder of this paper will not even attempt a summary of this material but will set forth with great brevity two or three underlying principles that it were well to consider before methods are determined or ways and means of execution organized. For the sake of unity it will be necessary to overlap slightly some of the material alluded to above.

These principles will be considered in relation to the method of the Church's approach to rural Asia, and the unit and content of that approach.

The Method of Approach

A. Coöperation

The extent of the field the Church is attempting to reach in rural Asia would seem to make crystal-clear the necessity for the closest coöperation among the Christian forces. The writer attended one union communion service in Asia in which the speaker was introduced as belonging to the Pennsylvania Synod of the German Reformed Church in the United States! This to an audience composed of representatives of at least two Oriental and five Western nations! That type of coöperation will never succeed in

Asia and of that type, better than none though it is, there is entirely too much. Every consideration in favor of coöperation urged by the chairman of the International Missionary Council in his discussion of The Future of Missionary Coöperation applies with tremendous force to the far-flung, populous, all-but-untouched rural field. The task will be difficult enough with free, whole-hearted, and unlimited coöperation, far beyond anything yet achieved. Without it success is impossible.

B. Demonstration

The attempt of missionaries to cover as large an area as possible in as short a time as possible has failed to produce the results hoped for. The cultivation of the field has not been intensive enough to achieve real stability as the high turnover of church-membership shows. Of late years the church in rural Korea and China has barely held its own.

It is suggested, therefore, that in future the attempt be made to demonstrate the Christian way of life in all its aspects in communities carefully selected in relation to types of problems, situations, and environments.

There has been too much faith in creed as an antidote for custom, too little understanding of the way in which other religions were woven into the warp and woof of custom. The West has been judged by the very creed which its religious emissaries announced and has been found wanting partly because in the Occident religion has been intensely individualistic while in the Orient its deepest expression to the multitude has been intensely social. Religion is related to life in Asia in that it gives sanction to custom. This explains, for instance, why there are fewer than 150 Muslim converts in the Protestant church in Egypt after seventy-five years of effort. Islam is a social system as well as a religion.

Against this intimate association of religion and life the Christian doctrine as such will appeal but to the few (save those to whom Christianity offers an immediately

richer life, as to the Indian outcaste) unless and until it is similarly translated into a way of life proved to possess greater social validity than any other that has been developed. To succeed in rural Asia Christianity must take the closely knit family and village life, highly socialized as it is, and whatever it does for individuals, it must make this life better than it has ever been before.

Hence the importance of the demonstration technique, with activities related to life and geared to the needs of the community being served. This technique has been followed with a measure of success for some years in rural America. Leaders in Asia in several phases of activity are more and more convinced of its validity within their particular spheres. The possible application of this technique to the village community has been elaborated in the report on India. It remains but to suggest that it can be applied in any field of missionary activity. The church cannot, for instance, compete with the government in educational, health, or agricultural work but it can demonstrate methods, experiment, and do things the government cannot afford to try but which, once achieved, the government can adopt.

The Unit of Approach

The isolated farmstead of America is all but unknown in Asia. The unit of social organization above the family is the village. President Butterfield has shown, as have the writer's reports on Korea and India, that the unit of approach for the Church must perforce be the village. For certain services numbers of villages may be grouped together, but the effort to demonstrate a Christian way of life for rural Asia must be in terms of village life. This involves, as President Butterfield indicates, a determination of the objectives of community building. Both he and Dr. Jones have set forth the elements to be included not only in the construction of a formula for community life but also in actualizing it within the community. This brings up the final section of the discussion.

The Content of the Approach

It is axiomatic that the content of the approach for the Christian Church must be religious. But even if we take that word in its restricted sense, it should be pointed out that the Church has not taken full advantage of all possible assets in emphasizing its message.

The close affiliation of life and religion in Asia has been pointed out. The shrines to the memory of his ancestors, even the tombs, encroach upon the fields of the Chinese. Rare the rural home in Japan, the farm in many sections of Asia, that does not have its shrine. The farmer ever works in the presence of the symbols of his religion. Furthermore his prayers, festivals, and celebrations largely center around the processes of agriculture. Now this element is by no means lacking in Christianity but it is lacking in the approach of the vast majority of the missionaries to the rural Asiatic, if literature and testimony are any index. The many references in the Bible to farming, the agricultural setting of many feasts of the Jews, some of which correspond to similar festivals in some Asiatic lands, are too often a closed book. So also appear to be the spiritual implications of scientific agriculture with all that it has to teach of growth and nurture and with its basic concern with those processes by which man can most efficiently utilize the laws and gifts of the Creator to coöperate with Him in answering the prayer for daily bread. In accepting the axiomatic truth, then, as to the religious content of the approach to the rural community, it is yet necessary to point out that the Christian religion can be more closely related to rural life in Asia than has been done in the past.

But of late the Church has come to see that education, health, and other phases of human interest and activity are not apart from religion but rather that service in such spheres is but the expression of the abundant life.

In working out this conception, however, there has been much confusion. There has been a tendency for the specialist in each department of the work to exalt his own activity.

Thus the evangelist has assumed that all phases of the program are simply to make his work easier for him and he often withdraws his support from such as do not measure up to his standard of what they ought to be. Sometimes to remedy an "unsatisfactory" situation a preacher-evangelist may, for instance, be given charge of educational work, though his educational experience may be nil. Another manifestation of this tendency is to have the name for conducting industrial or agricultural work but to limit the person responsible for such activity to an impossibly small budget and overload him with other duties.

In one area a controversy was going on between the church and government over a group of some 100 Christian primary schools, supervised by a non-educationally trained man. Said a government official,

"These schools must measure up or be closed. Now they offer little but they prevent us from offering more."

Though the issue was joined on educational grounds an officer of the denomination concerned remarked,

"Confidentially, these schools have very little educational justification but they are abundantly justified from the point of view of their evangelistic return."

Similar questions can easily arise in connection with agricultural and health work. In many sections the nationals feel just the confusion in objective that this incident illustrates. If the church is to offer educational, agricultural, and health service this service should be rendered in the best way possible without regard to creed or race and in full coöperation with any available and interested agency, because the church believes in such service. The spiritual implications of such service are for the spiritual leaders to interpret. This calls for new adventures in leadership training.

Varied and numerous, then, as the individual elements of the rural program must be, the big problems common to all Asia must, it appears, be faced coöperatively, with a demonstration of that "more excellent way" in terms of the village unit utilizing a completely unified, broadly religious program founded on a scientific knowledge of all the factors involved.

POSTSCRIPT

In a letter transmitting these reports of his studies in the Orient, Dr. Brunner writes as follows:

"I would like to stress four features of the program for rural missionary endeavor that seem to me of especially great importance.

"1. A better-trained staff is essential. More and more Orientals are receiving Western training and our own colleges, together with the press, national universities, and other agencies and influences, are educating a generation of native leaders that have every right to feel superior in training and intellectual equipment to many of those now engaged in rural work, especially evangelistic workers.

"2. I have an ever-growing conviction that the demonstration method, which I have stressed especially in my report on India, must become an essential feature of rural church work in Asia.

"3. Agricultural missions are essential. The boards have not shrunk from great expenses in educational and medical work. They must not object to making adequate appropriations for this work which is designed to build an economic foundation under the whole enterprise. This means four things:

"*a.* Agricultural missions must be recognized by vote or in some other authoritative way as on a par with other work.

"*b.* It must be recognized that their objective is Christian service. Care must be taken that this work be not used merely as a material inducement to men to become Christians.

"*c.* Men who are technical agriculturists must be employed. Rural social engineers are also needed. (See Dr. Butterfield's paper.)

"*d.* The work must be kept flexible. When the government takes up and adequately performs some service formerly rendered by the mission that service should be dropped. The great service of rural work can be to undertake pathfinding service for the government, convince by success, and thus dictate the rural policy of nations.

"4. I would like to see the scientific approach and the survey method adopted by both the boards and the missions. Decisions on the basis of guesses are costly."

Part Two

THE COUNCIL'S DISCUSSION

BASED ON THE REPORT OF THE
RECORDING SECRETARIES

In the following chapters will be found the statement made by Dr. Kenyon L. Butterfield, who opened the discussion in the plenary session of the Council, and a summary of the Council's discussion by Dr. K. T. Paul who was chairman of the sectional meeting and presented their report to the Council. The summary of the discussion is based on the notes of the recording secretaries. The reports were not verbatim but each statement was submitted to the speaker for approval. The discussion was continued in a sectional meeting. The results of these discussions are found in the statement adopted by the Council.

CHAPTER VIII

RURAL NEEDS

Kenyon L. Butterfield, LL.D.

IT is not too much to say that in general the tillers of the soil throughout most of the world's history and in most countries have been usually neglected, frequently exploited, and many times despised.

The words "rustic," "heathen," "pagan," as over against "urbane," have indicated a point of view. We still have what is the conflict between rural and urban interests and cultures.

The modern city, based on industrial life, raises new issues and calls fresh attention to rural needs.

Here are nearly 1,000,000,000 rural people living apart, much out of the current of world life. They are conservative but stable.

We find ourselves, therefore, facing one of the world's problems—the place of the soil in society; or, to put it differently, the need of building an adequate agricultural and rural civilization alongside an industrial and urban civilization. This task includes such problems as the best use of the soil, the plant, and the animal, to feed the future generations; the securing of a reasonable economic return in order that there may be a fair standard of living among rural folk; the insuring of a life, both individual and community, that satisfies human personalities; and participation in the great aims of the race. At present these ends are not attained in anything like full measure.

Shall this effort to obtain an adequate rural civilization result in a secular or a Christian social order? It is our old friend "secular civilization" in a new dress, in the garb of the farmer. In few countries of the world, in the East or in the West, has the Christian Church really tackled this

problem. And yet there is a great opportunity, perhaps none greater, facing the Church.

This problem makes some peculiarly strong appeals from the Christian point of view. First of all, there is the element of stewardship. The farmer is trustee of the soil, God's choicest material resource. Upon the farmer alone rests the task of passing these riches on to future generations. From the standpoint of service, the feeding of the world is so basic that it merits a fair return for an indispensable contribution. From the standpoint of Kingdom-building, the rural community must be made into a unit of the Kingdom of God, for this is the only way. We think of coöperation as a measure of the Christian spirit; we shall have an excess of power in solving world problems if the rural people are mobilized for such issues as true internationalism and world peace, sincere racial coöperation, industrial and political democracy, and coöperation for a Christian world.

Now, this opportunity which the Church faces is quite as great in the United States as it is in China; indeed, perhaps the East can teach the West in this particular in the next generation or two. In any event, it is a common problem for Christian forces.

The rural mission is not only a gesture of help toward greater skill in farming; it means reaching rural folk with the real Christian message in such a way that that message may affect all their work in life. It proposes that Christianity shall command rural affairs.

The rural mission must be specialized, partly because of the apartness of rural folk, for even with modern means of communication they do live apart from the urban people, partly because there is such a thing as the rural mind which reacts to a particular environment, and partly because specialized and localized rural leaders are needed.

The forces available are not different from those available in the city, but they need specific direction.

1. For example, science must be applied in a special way to the economic and social problems of farming and rural life.

2. Rural government has many questions very different

from those encountered in municipalities, counties, and States.

3. Organization in its relation to agriculture and country life requires very different direction from that of organization applied to industry and urban civilization.

4. Also in the matter of education, whether we think of it in terms of schools for children and youth, or whether in terms of adult and mass education, questions of content of study, methods of teaching, use of environment, sources of funds, training of teachers, supervision—all bring us to particularized and special problems.

5. And then, finally, in the field of religion we have, of course, the same Christian message, but there are special aspects of it. It would seem that the farmer is peculiarly a worker together with God. He may plant and even water, but God gives the increase. He early learns the feeling of discovery of human limitations. He may become a fatalist, or on the other hand, he may realize his dependence on God. Moreover, the whole idea of the beauty of environment plays its part in rural life. These are merely examples of the specialized factors that enter into the way religion may permeate the rural community.

There are some essential requisites in the rural mission, such as a statesmanlike program, complete coöperation of all churches within the areas to be developed, and specially trained and sympathetic leadership.

And then, beyond that, as fundamental in the whole affair, the community idea must be dominant. This community idea is good everywhere, and for all agencies, and simply means that the community shall be the unit of endeavor with the common good as the end, and the coöperation of all individuals and all forces as the means. This would propose a full life for the whole local group, thinking of it much as an individual organism with its ills and its possibilities, its terms of health and of growth. We seek a redeemed community.

This community idea will have a peculiar effect upon social institutions as well as upon individuals, for it will

develop the community-centered school, the community-minded church, and the community-building leadership.

Therefore, we seek the thorough commitment of the churches everywhere, East and West, to coöperation among themselves and with all other agencies, and to the task of demonstrating the need and the method of building a rural civilization that shall be Christian to the core, a task affecting two-thirds of the people of the world. Such a commitment is one of the unique opportunities of this Jerusalem Meeting.

CHAPTER IX

SUMMARY OF THE COUNCIL'S DISCUSSION

K. T. Paul, B.A., O.B.E.

WHEN the need of rural areas came up for consideration the Council faced a topic which was not before Edinburgh in any form, but which has come to the front less on account of changed conditions than by reason of a new realization of its importance. The subject was still *terra incognita* to many in the Council, perhaps to half its membership. Moreover, it holds no burning issue of controversy, at least not yet. It was, therefore, with some degree of uncertainty that those interested in the subject looked forward to the Council discussions. All such uncertainty was quickly dispelled by the brisk way in which country after country took part in the discussion with keen earnestness and firm conviction based on what was already extensive experience. The ground had, of course, been prepared by four very ably written papers: Mr. William McKee and Dr. Brunner had assembled vast material from many parts of the world and Dr. Butterfield and Dr. Jesse Jones had set out in a clear, cogent way the principles which should guide missionary enterprise in dealing with rural needs. The discussion showed that the theme was of world-wide interest: the participants in the discussion represented China, South Africa, Belgian Congo, Korea, the Argentine, Japan, India, France, Germany, and the United States.

After Dr. Butterfield's introduction Mr. K. T. Paul, of India, outlined the deplorable condition of some 300,000,000 of the vast population of his country which could not be characterized otherwise than as economic and physical bankruptcy and pitiful helplessness in regard to even elementary civic rights. Mr. Paul said that

> In the course of his journeys throughout India his attention had been drawn to the fact that in some parts the number of

Christians in the prisons was increasing. This led him to study more deeply the missionary methods. He found that in some of the mass-movement areas the statement was perfectly true. A real change had not taken place, not much more than a change of names. He also found that when a man did steal it was not because of perversity but of economic stringency. For instance, in some districts a great deal of cattle lifting was always going on, but they found that when there was a slump in hides or skins crime was on the decrease, and that when the price of hides or skins went up crime also went up.

He found that, besides, many missions were aware of the economic position, but there were not always suitable methods applied in a successful way. One mission had taken a plot of land from the government, but before long it had changed hands from the Christians to the non-Christians through the ordinary dealings of money-lending and mortgaging. Industrial schools were being started, but they were too often located in urban centers and the rural population was being depleted of just the kind of youth that it needed.

The time had come in India when a large and business-like system of rural work should be set up. They wanted a well-thought-out policy. Speaking about India, it might seem to be a trite thing to say that India was rural. Everything in India that was real had reference to rural India. If India was to be redeemed it was rural India that had to be uplifted. The rural population was steadily increasing while the urban population was also increasing. The problem of India was the problem of rural India. The conditions in rural India were determined among other factors by (1) dire poverty, (2) terrible ignorance, (3) illiteracy.

1. Poverty. It had been said authoritatively with reference to the Deccan peasant that he was not a pauper, he was a bankrupt. He could say that all over India the situation of the peasant was that he was not only poor, but that he was hopelessly in debt. This implied insufficient food, overwork, child labor, bad housing conditions, bad water, and insanitary conditions. These in their turn resulted in a lowered vitality in production, lowered resistance to disease, a fatalistic lethargy, and depression.

2. Ignorance. This resulted in disease, bad sanitation, bad food, ignorance of elementary rights, ignorance of marketing conditions. These in their turn led to a prolific production of quacks, superstitious habits, malnutrition, litigation, money-lenders.

In India there was an enormous prison population and prison governors were seeking to keep the prisoners in the best possible health

at the smallest possible cost. In Madras the cost *per capita* to keep a prisoner in health was 3.4 annas a day and so they might take that as an absolute standard. With this should be compared the following: the average gross income a day of a peasant in Madras Province was 4.5 annas; in Bombay 3.3 annas; while in Bengal it was as low as 2.3 annas. But Dr. Butterfield was right in saying that the remedy was not in merely increasing the earning power of the farmer, but rather in making the farmer better able to take care of himself with regard to his health, his rights, his occupation, his every other need. It was community education that was required.

3. Illiteracy. There was one great fallacy about community education: that the education of the young was enough. They were in a hopeless pass with regard to illiteracy. In 1901 there were 36,000,000 illiterates in the Madras Presidency and in 1921 there were 39,000,000 illiterates. The literates had increased by 1,200,000 but the illiterates had increased by 3,000,000. The population was increasing at such a rate that at the present rate of educational provision it would take forty years to provide schools for the present needs without taking into account the increase of population in that period. The only thing that they could do was to undertake adult education or mass education. When he referred to mass education he did not mean merely the three R's, but all the things that a man needed to learn about.

Dr. K. Ihmels, Germany, said that

In India he found that they had very fine institutes, but the people did not go back into the rural areas. Many of the students came from the outcastes and were unwilling to go back to their own communities. There was one question that arose, How could they educate the people in such a way that they would go back to the villages? In the villages there were no educated men and all the best young men were educated out of the villages into the towns. Consequently in the villages they had no leaders and matters grew worse and worse.

It was necessary to have a lot of small village schools like the bush schools in the Congo. But the teachers must be supervised by pastors and by missionaries who were specially trained.

They should have boarding schools for the outcaste young men and for the girls too. He thought that the houses in the boarding schools should be more sanitary than the village houses, but not more comfortable. The young men would there learn the hard work of the country men and would not be introduced to conditions that

would make them unwilling to go back to the country. The boarding schools should be full of the spirit of Jesus Christ. That was the way to become true leaders in the village life.

In speaking of the conditions of the Belgian Congo, the Reverend C. E. Pugh said that

Their need was different from that of India. India had its millions of illiterates. In the Congo they had thousands of readers. Their difficulty was that the amount of literature was so pathetically small. His African friends had coined the phrase, "The God of the Roman Catholics has no books." That did not wholly represent the truth, but there was an element of truth in it.

The Congo was almost entirely rural and such urban centers as had come into being gathered around the amazingly inexhaustible wealth of the Congo country. The people of these vast rural areas were divided into two parts. There was the Lower Congo which was hill country where it was very difficult to produce crops. Ploughing was impossible and conditions were very primitive. There was the Upper Congo where the people along the great river were for the most part fishers, but they were also blacksmiths, potters, and other kinds of workers. Behind the banks of the river they found the people who were agricultural folk and hunters. They were people who made their gardens in the very rich soil of the forest. In the midst of these people hundreds of bush schools had been established. Some said that they should be scrapped altogether because the teachers were nothing more than catechists. There they had an excellent medium for ministering to the life of the community in teaching them agriculture and citizenship.

The Reverend Gabino Rodriguez of Argentina said that

The problem of the Argentine was that they had plenty of agricultural land but there were only three inhabitants to the square kilometer. The government was fostering immigration. They had in their country the melting pot of the world and immigrants in the first generation were becoming Argentinos. The government was trying to do everything possible to foster agriculture. They were trying to push the people from the large cities out into the country. The government and the railway companies were giving large facilities for this purpose. They had agricultural banks and the national banks were giving all kinds of facilities for loans. The government was placing agricultural schools with the best-equipped men to teach

the best ways of cultivating the land; there were frequent expositions of an agricultural character.

They had now many great farms which were becoming industrialized. There were great fruit orchards which were exporting all kinds of fruit and building up a great industry. They had the most up-to-date methods for cattle-raising and breeding; there was a large export of wheat. But for the spiritual ministration there was no provision and hence the great majority of the people were outside the churches and were being uncared for. There was very little ministration being given to those people.

Representatives from China, Japan, and Korea drew pointed attention to the fact that democratic development inevitably and very rightly leads on to gradual transfer of political power to the peasant.

Dr. R. Y. Lo of China said:

China is predominantly an agricultural State. Her population, 340,000,000, eighty-five per cent. of which is rural, constitutes one-quarter of the world's population. The rural conditions as presented by our friend from India are not altogether different from the rural conditions which prevail in China. The difference is only a matter of degree.

Historically speaking, the Chinese farmers have been known as the most industrious, patient, quiet, and contented soil-tillers of the world. But all this is changing as a result of the tide of new thought, and the trend of world events. These farmers are being constantly told by students, and by others in sympathy with the blight of their conditions, that the farmers, like other classes of people, have a right to enjoy the full fruit of their labor, and to enjoy life in full abundance. It is this kind of preaching which is responsible for the change of the farmers' temper. Formerly, they took what was given, but now they demand what is due to them. Generally speaking, the farmers in China to-day are being aroused to a divine discontent, and are determined to work for their own salvation.

Dr. Axling drew a similar picture of the farmers of Japan, socially and politically alert and rebelling against a social order which deprives them of the necessities and comforts of life which their city brothers enjoy. He said:

The rural situation in Japan constitutes a major challenge to the Christian forces of the world. I wish to back up this statement by flinging out seven ringing reasons.

1. Because it involves 30,000,000 people, half of the population. Moreover, it is that half of Japan's population which lies outside the range of evangelistic endeavor. The city-centered population of this nation has more or less come under the impact of the Gospel. Out across the far-flung rural areas, the pioneer's path has yet to be blazed.

2. Because the farmers of Japan are mentally alert. The Japanese universal system of primary education brings every child into the schoolroom for six years during the most formative period of its life. This system is touching the last child in the remotest home. The result is that among this generation of Japanese farmers there is practically no illiteracy. They are a literate, reading, thinking folk.

3. Because the Japanese farmers are socially awake. Through reading and travel they are in touch with life in the city centers, and in other lands, and when they think in comparative terms, they are keenly conscious of the fact that they are not sharing proportionately the benefits of the material and spiritual advance of our day. They are rebelling against a social order which deprives them of the necessities and comforts of life which are showered upon their city brothers. The result is that militant peasants' unions are springing up all over the Empire.

4. Because the Japanese farmers are politically a potent factor in the national life. The recent extension of the franchise put the ballot into the hands of farmers over twenty-five years of age. Even before this took place the largest block of the Japanese Parliament was the farmers' block, although it has been dominated by professional politicians. More than that, the strongest political party in Japan has again and again returned into power by appealing to the farming folk and promising agrarian legislation.

5. Because economically the Japanese farmer is fighting a losing fight. Forty-six per cent. of Japanese farmers are tenants. Sixty-six per cent. of all farmers are living in rented homes. Every year that passes 10,000 of the small land-holders are forced into bankruptcy.

6. Because the farmer of Japan is in danger of losing his soul. The present agrarian awakening in Japan, which has got under way with more rapidity than in any other land in its sweep, its strength, and its bitterness, is pagan and materialistic in its emphasis and its tendency. It is neglecting spiritual and moral values. Mr. Kagawa told me just before I left Japan that his Farmers' Union, in which he was stressing spiritual values, and into which he has poured his best

brain and his reddest and richest blood for six long years, has been driven on the rocks and absolutely wrecked by communistic propaganda with a program of material relief.

7. Because we must capture the peasant heart of Japan for Christ now or the opportunity will be lost and in the years yet unborn as rural Japan is to grow, so will Japan grow. The soul of Japan lies hidden away in these rural stretches, and not until we capture these areas shall we be able to crown Christ King in the Japanese Empire.

Three constructive suggestions, and I am through.

1. Christian strategy demands that we lay siege to the young men and the young women, 3,000,000 strong, who during the past ten years have organized themselves into young men's and young women's associations clear across the Empire, centering their activities around a cultural and educational program.

2. Christian strategy demands that we dig in, take a long look, and lay siege to the whole life of the whole community. Only as we take into our hearts and our program the whole life of the whole community shall we be able to reach our goal, and this should be our policy whether it takes fifteen or twenty or thirty years to carry it out.

3. Christian strategy, moreover, demands that as between boards, as between missions, and as between indigenous churches and organizations there must be drawn up and followed out a coöperative program covering the rural field. Unless this is done we never shall be able to accomplish the gigantic task which we are facing in this area.

The result in both countries is a peasant movement and farmers' unions, such as the Red Spear Society and the Heavenly Gate Society in China, societies organized largely for self-defense against disbanded soldiers and military taxation. If, as Dr. Butterfield had pointed out, the peasant is the trustee of the soil, which is the greatest asset of man, and if the peasantry form two-thirds of the world's population, this testimony from the rising democracies of the Far East lends very strong emphasis to Dr. Butterfield's further point that rural civilization should be rendered in every point worthy of man's high destiny, and the country-dweller should be made capable of bringing his point of view to bear on the greatest issues which come before his nation's attention. How fundamental therefore is the necessity to

make rural civilization in every country absolutely Christian in every particular. As Mr. H. H. Cynn of Korea said:

> Missionary thinking during the past decades has largely been urban-centered. Education in the main has meant the preparation of young men and women for city life. Medical service has been designed, perhaps unintentionally, to suit city life and conditions. Even evangelistic work in its organization and method has been patterned after those of the cities of the West.

The peasant movements are drawing attention to the problems of rural life. Dr. Lo agreed with Dr. Axling that they are over-emphasizing the material aspect and are in sad need of balance on the moral and spiritual side. Dr. Lo, referring to the clause in the constitution of the Farmers' Union in South China disqualifying Christian pastors or priests along with those who own more than 100 acres of land, stated that this showed that the church had failed to win the confidence of the farmers or that that for which the church really stands had not been made known to them.

In concluding Dr. Lo said:

> The Church can do a whole lot to witness for Christ in social redemption, and towards winning one-quarter of the world's population to Christ. If the Church should fail to do this at this critical time, when men are drawn away from Christ by theories which promise social and national salvation, the Church is certainly to be held responsible. For, after all, are we not our brother's keeper?

Deaconess C. J. Lambert, of China, called attention to the need of women in rural areas in China. She said that

> In the Province of China in which she worked a large number of the farmers were women and they were almost entirely unevangelized. It was possible to see the women out in the hot sun working the water wheels and the men at home minding the babies. They needed special schools for these country women and although they had been trying in some of the schools to help them a little, it was very difficult to prepare students for college and teach rural women at the same time in the same school. There was need for colleges for the education of women in rural problems. She wanted to appeal to the home boards to send out men who would live up-country working by

the side of the farmer and who would teach the people how to use the land.

They had on foot a scheme for a training college for women in industrial arts and home-making. Such colleges were best conducted in the environment of the country. They wanted people who could help in pig-rearing, poultry-rearing, and fruit-growing and who knew about work in the rice fields and the raising of vegetables and fruits. From the missionary colleges they had now many young men who could not find employment and who came seeking positions to teach the English language. The numbers were so great that they had not employment for them in the schools and they were not willing to do rural work to help their country. More schools should be established in the rural districts and teachers who loved the soil and were enthusiastic about it were much needed. They needed people who could pick out those pupils most fitted for a university education and give them every chance in life. They also needed vocational schools for those who were not going on to a university. If they loved the soil they would reverence the Creator of the soil and learn to know and love as their Saviour and Friend the Great Teacher who taught so much from nature.

The Young Men's Christian Association in Korea has recently realized the need for a new orientation of its activities. Mr. Cynn, the Secretary of the Association there, said that

As soon as the eighty per cent. who make up the rural population of Korea is considered, a new orientation in the thinking begins, and the thought-center shifts from the city to the rural community. Four years ago, when the Young Men's Christian Association in Korea was planning for a greater expansion throughout the nation, it was found that even if all the large centers should be occupied and the needs of the young men living therein should have been met, it would mean the affecting of only a small minority of the population. This rethinking forced the needs and requirements of the rural communities to the forefront. In education it meant that instead of expecting and waiting for all the people in the villages to come to the the city schools to get educated, the schools and teachers must travel to the villagers. In medicine it meant the adapting of the knowledge and methods to the requirements of the rural communities. It meant also that the emphasis that had hitherto been placed upon commerce, industry, and urban culture must be transferred to agri-

culture and those things intimately related to country life. Social clubs and literary societies must give way to agricultural coöperative societies and credit unions. Football and tennis must yield their places to the simpler and less expensive village games. Even the organization and method of the church must be made so simple and inexpensive as to place them within the means of the villagers. All these considerations have meant the reshaping of the program of the Korean Young Men's Christian Association. The country is divided for the purpose of the Association into eight regions, in each of which there is a center that acts as the power-house of rural program and activities.

During the last few years such rural work as has been suggested in Dr. Brunner's report on "Rural Korea" has become very popular throughout Korea, and the time and service of those engaged in the Young Men's Christian Association work in this field are in constant demand. Theological and Bible schools and preacher's institutes often include lecture courses on rural work, and many secular organizations have sprung up for the object of promoting this work. The greatest needs of the present are the technical knowledge which will carry this work in all its phases to a successful issue, even if it should take many decades to do it, and the necessary means which as yet the villagers themselves cannot provide in their present state of poverty.

Dr. S. A. Moffett of Korea spoke in appreciation of the report on "Rural Korea" prepared by Dr. Brunner, which he said would be helpful to the churches and missions especially with reference to economic and social conditions. He criticized a number of statements in the report which seemed to him to be incorrect. (These detailed criticisms have been brought to Dr. Brunner's attention, who has given careful consideration to them in revising his preliminary report.) Further Dr. Moffett said:

We do not minimize the place of social welfare but we magnify the place of the Word of God, and results justify it. Many of Dr. Brunner's suggestions are based upon an entirely different conception of our mission, of the purpose and aim of mission work from that which we hold. I want to quote from a statement:

"We realize that we are living in a changing world, that methods need to be re-adjusted to changed conditions and the message applied to the life of the modern world, but we are deeply convinced, from

actual experience on the foreign field, that what the world needs to-day is just what it needed through the ages, the message of redemption from sin through the death on the Cross of our Lord Jesus Christ.

"We have a profound conviction that education, reformation, social improvement, industrial and scientific advancement with progress in civilization, however greatly to be desired and however to be fostered, can never change the heart of man nor be the means for the evangelization of the world, and that no such highly desirable, yet secondary, benefits accruing from the establishment of the church can be the basis for the appeal to man, if the church established is to be the Church of Christ with a supernatural message which has power to regenerate men and to become the spiritual force in the life of people and of nations; which will transform men's lives and meet the needs of the modern world, with its problems in connection with the political, industrial, and social questions, that to-day are the despair of men who have not faith in God and in His Word."

Our greatest and supreme need is for an implicit, unchangeable, steadfast, enthusiastic, confident faith in God and in His Word given us to proclaim as from Him, and a conviction that this message with its supernatural spiritual blessings constitutes the preëminent benefit of Christianity and that the appeal to men must be based upon this and not upon secondary benefits which appeal to the natural man, if we are to secure permanent results in a faith which stands in the power of God and not in the power of man.

Dr. Diffendorfer bore testimony from the angle of the "Home Boards." His recent tour in detail over many mission fields in both hemispheres enabled him to speak with first-hand authority. He said that

The rural field absorbed a major part of the missionary forces, time, and money, and results comparable with the investment were not apparent. The life of the rural people was not being seriously affected. Too much time and money was being spent merely on keeping the church machinery going. Regular ecclesiastical meetings were being held that did not register in the community and in the social life of the people. The missionaries in the field were not to blame. What were the churches at home expecting from the missionaries? There was no place in the columns of statistics for an enumeration of transformed social forces and influences. The home base had been demanding that the missionaries report merely so many

baptisms each year. They must let it be known to the missionaries in the field that they were in sympathy with them in any steps that they might undertake in a new and more vital approach to rural life. They could give assistance to every great national movement that was endeavoring to find a program for rural districts. Missionaries who were specially qualified must be sent. Some agricultural missionaries who had received their agricultural training in America were just as much misfits as others. Their training must be received as largely as possible on the field. By "training" he did not mean a rural lecture course in a city theological seminary. The training institute for rural leaders should be out in the country and not in a series of buildings that looked like the capital of the province, nor should the big house in which the missionaries live be the first thing one saw when going in the compound gate. Training schools for the nationals of these countries which would train the pastors in rural work were an urgent need. Much of the future of rural missions depended on our ability to teach the dignity of labor with the hands. The village schools and the normal schools for rural teachers need to be reconstructed with the welfare of the village and rural life definitely in mind. In the program of religious education for rural areas they needed to place in the center not only the pupil, but the rural pupils. Finally they must look forward to great coöperative movements between church, government industrialists, and agriculturalists which would bring this whole question to the front.

M. le pasteur Couve told what the Protestant people were doing in France. He said that

In western France they had a strong group of leaders who had specialized in rural evangelism and education. They had organized a rural university which was not settled in any one place, but went about from village to village. They studied rural problems in the Christian spirit. They helped also to develop coöperative societies among the people. He thought some of these methods might be good for the rural life of Asia and Africa.

Dr. Thomas Jesse Jones, of the United States of America, summarized in a few words some possible solutions. He said that

1. Missionaries must become vitally conscious of this problem. They must know these rural peoples as they live and the conditions of their life. They must know what is the status of womanhood. They must know and feel with them. It was out of this that they

could work out the solution. Their needs were identically the needs of other people. They were not first of all agriculturalists, but men, women, and children.

2. They must realize their conditions: how difficult life was for many of the rural people. The real difficulty lay in their apartness. So in the provision of churches and schools they had to remember that these people lived apart. There was need for supervision, for continual sending out into these lonely places of spiritual encouragement.

3. They must have a personnel trained for this work. The rural problem was a special problem. It concerned the relation of man to the soil, of the soil to man, and of the soil to God. Their theological seminaries needed to provide for leadership. Christ believed that the soil was a gift from the Father and they must help to find men who would undertake this work.

Part Three

THE COUNCIL'S STATEMENT

ADOPTED BY FORMAL VOTE OF THE COUNCIL

The following statement was prepared by a committee appointed by the section of the Council which discussed the Christian Mission in Relation to Rural Problems. After consideration and amendment by the Council as a whole it was accepted by formal vote as their official statement.

CHAPTER X

THE CHRISTIAN MISSION IN RELATION TO RURAL PROBLEMS IN ASIA AND AFRICA

The Inclusive Purpose of Missions

THE one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of His discipleship. In this endeavor we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions—physical, mental, and social. We are therefore desirous that the program of missionary work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships.

More especially we desire to bring home emphatically both to the mission boards and to the indigenous churches the necessity of a comprehensive program for those larger sections of the population in any country who labor for mankind in field or factory and who, in many parts of the world as at present ordered, are without many of the conditions necessary for that abundant life which our God and Father desires for all His children.

The Rural Problem from the Christian Point of View

The rural work in mission fields is an organic part of the service demanded of the Church everywhere—East and West—to lead in the effort to build a rural civilization that shall be Christian to the core. This effort looks toward the development of an intelligent, literate, and efficient rural population, well organized and well led, who shall share the economic, the political, and the social emancipation, as well as the continued advancement of the masses of men, who

shall participate fully in world affairs, and who shall be moved and inspired by the Christian spirit.

Specific attention to rural needs by missions and churches is necessary, in part because of the numbers of people involved—nearly 1,000,000,000 of them—and the great issues of Christian civilization at stake; but also because the rural people live apart from the centers of wealth and population, their occupations differ in many respects from those of industrial and urban places, and many aspects of their institutional and group life have no counterpart in the city. Moreover, this great branch of mission service, in all its implications for Kingdom-building, is not now sufficiently covered, either as to policies and programs or as to specially trained leadership and adequate financial support.

The Rural Community as the Unit of Work

While it is vital to rural missions that these comprehensive aims shall be followed steadfastly, and that the work shall be properly led and financed, it is obvious that in many countries the entire needs of the rural population can by no means be reached by missionary endeavor alone. The only practicable way is to select suitable rural centers and demonstrate in them an intensive form of work that may eventually spread over wide areas as the Church grows in power and influence. In such a center the missionary himself should live; there, rather than in a town or city, should be the training center for leaders and workers drawn from the Church; and there should be established missionary institutions for rural education. As modern facilities of communication and transportation increase such an arrangement should become more and more feasible.

This intensive plan is necessary not only because of the huge populations involved in many countries, but because these local units are normal groupings of the people. Here they live and work together. Here are rooted the family loyalties. There are usually common occupational interests. Whether in villages or among those living on scattered homesteads there are many bonds of mutual interest to be

found in these small geographical areas. Each one is a world in little. The rural world can be made Christian only as these small communities are made Christian.

The local community, therefore, is the natural and most effective social unit of organization for rural progress the world over. Rural missions should utilize this fact to the full, by seeking to redeem body, mind, and soul. The Christian Church should claim the religious leadership of the community, but all agencies should be community-minded, help to develop consciousness of community, encourage a sane community patriotism, and seek to make of the community a true family of families. It should be the aim of the Church to help to correlate all forces in the fundamental and inclusive task of creating a real Kingdom of God in this natural human grouping that we call the community.

The Aims in Community Development

The following are the main objectives in the effort to create and maintain the Christian character in rural communities. While they have been differentiated for purposes of presentation, it is obvious that they are vitally interrelated. (From the Christian viewpoint religion should permeate and dominate all the life of the community.)

1. The development of Christian character, Christian fellowship, and Christian service.
2. Healthy living in a healthful environment.
3. The effective cultivation of the physical resources necessary to the food supply and the sound economic development of people in villages and in the open country.
4. The improvement of family life through a knowledge of such home activities as the care of children, food, sleeping facilities, sanitation, and all that centers about the life of women and children.
5. A social attitude toward neighbors which makes possible sincere coöperation despite obstacles of religion, nationality, race, color, or language.
6. The constant recreation of personality—physical,

mental, and spiritual—which may be gained not only from a sound use of leisure time, but from an appreciation of the beautiful, the good, and the inspiring in nature and in humanity.

Agencies for Community Development

It is important to realize that if a community is to be built up it should build itself up; and therefore the wise builder will be careful to confine himself so far as possible to assisting the community to utilize every individual, agency, and organization available within itself. The main agencies upon which we must rely are the following:

1. The family and the home, as the conserver of the race and the nursery of Christian character. While every care should be exercised to preserve all that is of permanent value in indigenous family systems, emphasis should be laid upon reaching and renewing the life of the family, and on making it the basal factor of the community life. To this end, work for women should receive major attention and a larger range of activity be opened up for them.

2. The church and religious organizations of every desirable type, as the fellowship of believers in Jesus and the exemplars of His way of life. The church building should be not only a place of worship and prayer, but should be made a rallying center for the community. The program of the church should be extensive enough to enable it to minister to the whole life of the whole community, in coöperation with other organizations. To this end the rural church should be provided with an adequate and suitably trained ministry.

3. The school, as the center of all those educational forces that shall train children and youth, and assist in the various forms of adult and mass education. In this connection we note with satisfaction that there is a movement in some countries toward giving special attention to rural education as important in itself and as having distinct problems of its own. We would emphasize the necessity of bringing to bear upon rural schools, and the training of teachers for them,

all the best results of pedagogic science and practice available, so as vitally to relate them to the actual conditions of rural life.

4. Voluntary organizations, both economic and social, that shall provide for collective effort in the business and social life of the community, such as organizations for financing, buying and selling, insurance, arbitration, as well as for various social activities, such as for child welfare, health, maternity training, recreation. The closest possible coöperative relations should be established with local non-Christian organizations whose object is the building of a better community, and our knowledge and experience should be placed at their disposal if it will assist in making their work effective. It is important to remember that all such organizations afford rural people an opportunity for training in self-government.

5. Government, in its various aspects of law and of administration, of protection and of research that shall utilize public funds for the general good of the community. Wherever governments are endeavoring to lift up the rural life economically and socially they should receive our intelligent, consistent, and continuous coöperation. Rather than duplicate such work we should do all within our power to extend the benefits of the government's efforts by encouraging the people to take advantage to the fullest degree of what it is doing.

Education as Fundamental Method

To assist these agencies to undertake and carry out a wise and constructive program of community service, the methods employed should be carefully and scientifically worked out as a species of education, understanding that term in its widest significance—education for the young and the adult—and inclusive of a continuous process of research relative to conditions and resources, in order that procedure may be always based on ascertained facts, as well as in accordance with sound principles.

The needs of the rural community are grave and urgent;

the masses of population are rapidly increasing in many countries; Christian work in a community tends to raise its standards and to multiply its requirements. It is therefore time for missions to realize that, along with a more effective type of education for children and youth, it is urgently necessary to carry out a program of adult and mass education, through the eye and the ear, and through individual and corporate activities, in regard to all those matters which are responsible for afflicting the rural people with disease—drunkenness, poverty, indebtedness, litigation, and superstition—as well as in all the constructive ideas and ideals that lift people to the highest levels of life. This process of education in the widest sense, implies the full utilization of the potentialities of the family and the church, and of every other community organization. In fact, the work should be theirs, the missionary guiding and assisting them.

Suitable literature for old and young, both for religious and for general education, needs to be provided to a far greater extent than at present, especially for those who have acquired literacy as adults.

In the planning and carrying out of such educational processes for the young and the adult, close coöperation should be sought and maintained with the State and with all secular organizations which are engaged in the same or connected services.

Leadership

To lead in such a program of rural service it is imperative that a suitable training should be given to carefully selected men and women drawn from the community itself. In addition to paid, full-time workers, so selected and trained, we trust a large number of voluntary workers will be called forth by a sense of spiritual, civic, patriotic, or tribal responsibility. The establishment and success of the services we have discussed as a normal movement which is part of the life of the community depend largely on the number and quality of such leaders and the suitability of their training.

We have already referred to the training of the teaching

staff for rural schools. We would make it clear that all catechists, rural pastors, rural doctors, and in fact every kind of Christian worker in rural parts should be provided with a training that will acquaint him in a direct and personal way with the diverse conditions of rural life, and with a knowledge of the resources whence he could draw for solving its problems, alleviating its sufferings, or preventing its evils. Provision should be made for visiting teachers and "refresher" courses, to maintain the rural worker in his knowledge and efficiency. It might well be that in many fields such training arrangements could best be organized coöperatively by several missions working in the same area.

The necessity for specialized training applies with particular force to trainers of workers and to general supervisors, whether foreign missionaries or nationals, who seek to serve in rural fields. To some areas it is even necessary to send out missionaries technically qualified in agriculture, or in some line of industry. In other countries, where the State at public expense undertakes the provision of agricultural and industrial education and of demonstration on a more or less adequate scale, it would still be necessary that the individual sent to rural parts be given a thorough grounding in community service and in methods of effective social organization. It will be his responsibility to train the workers to do rural service on a sound and comprehensive basis. It is quite as important to provide a suitable, specialized training for these persons as it is for those who are sent out to work in hospitals or colleges. It should be remembered that candidates with the very best qualifications are as necessary for work in rural parts as for any branch of missionary activity.

We desire to lay special emphasis upon the importance which attaches to the home and its service to and relationships with the community. Too frequently missionary work in rural areas neglects the woman, especially with reference to her contributions, both as an individual and as homemaker, to community welfare. Both in general and in religious education of children, the mother's influence may

be almost decisive. All, therefore, that has been said with reference to education applies with equal force to the selection and training of women workers in the field, and of women missionaries who are sent there.

Some General Observations

It will be observed that this report on rural needs has not presented a list of items that may be parts of the concrete program of a mission, a church, a Christian school, or of an individual worker of any type in a rural community, and that thereby it lays itself open to the criticism of being too general. Ample material of this sort was available in printed reports before us, in invaluable memoranda prepared by some of the delegations to this conference, and in various missions which have had experience in rural work, but to outline a specific program to meet rural needs everywhere is an impossible task. Situations and stages of development differ in various countries and even in different parts of the same country. Indeed, there are hardly two rural communities in any country that have the same needs. In some countries the government is doing much for rural people, and permits a wide range of mission activities. In other countries, for the present at least, the opposite is true. It seemed best, therefore, to attempt a statement of such fundamental considerations as it is believed are valid in practically all countries, and that are good for all programs of rural advancement, under whatever auspices. At the same time, the special needs, problems, and responsibilities of rural mission work have been kept in mind.

Every effort should be made to convince the members of rural communities of the advantages of rural life, and to foster an interest in the pursuits incident to it. Man is an integral part of God's physical creation, and much of his best education, as well as of his moral and spiritual development, can still be drawn from the environment that rural life affords. The full possibilities of rural life, with its essential oneness with the works and ways of God in nature, its poetry and its beauty, have not been fully explored or utilized in education

or in religious teaching for rural folk. The dignity and the mental and moral values in the manual work of the farm, for example, are not only of worth in education, but may assist in giving added interest to rural life itself. We cannot wholly stem the tides of economic forces that call people away from the farm to the city; but we can at least teach the youth who have gifts and liking for rural life the possibilities for the full life that inhere in the rural environment.

In all plans for religious education, the distinct needs of rural people, both young and old, should be recognized and provided for. The countryside as well as the Bible itself is rich in materials that have special meaning to those who know at first hand soil and plant and animal, and whose work is under the open sky. The moral and spiritual values of the farmer's work, his stewardship of the soil, the greatest material resource which God has given His children; the farmer's service to his fellow men in producing the primary physical need of mankind—food; the farmer's need of discovering God's laws and how to conform to them, how he can more fully be a worker together with God: these are distinct and peculiar opportunities for Christian teaching and preaching among rural folk.

The spiritual inheritance of a nation is to be Christianized and taken over into the Church. Hence attention should be given to the customs, the language, the social construction of the rural population, with a view to the preservation of all that is best in them. Here are to be found some of the soundest elements of a permanent national life. If the Gospel is to become the very throb of the heart of a nation, then the feelings and thoughts and needs of the rural population must be known and met alike by preachers, teachers, and missionaries. In this way may be conserved one of the indispensable conditions by which a nation may be protected against such elements in a foreign civilization as might undermine the spiritual life of the indigenous peoples.

We recognize with gratitude the service of those Christian colleges which have developed agricultural departments. While the rural need in mission fields is not merely or chiefly

that the farmer shall be shown how to grow greater crops, nevertheless in many countries scientific and technical work in agriculture is one of the largest contributions to be made to rural welfare. These colleges, moreover, are in many areas needed as training ground for leaders, not alone in agriculture, science, and practice, but for working at the major economic and social problems of the countryside. Their threefold service of research, of leader training, and of extension work directly to the farmers themselves constitutes a major possibility in any large program of rural missions.

Help Which Might be Given by the National Christian Councils and by the International Missionary Council

We have been impressed by the array of facts relative to the many forms of actual rural service in various parts of the world presented to this Council. We are thankful for this, but it is evident that only the veriest beginning has yet been made compared with what is waiting to be done. It is the manifest duty of the International Missionary Council and the various national Christian councils to bring this fact home to the mission boards and the churches, both in the field and in sending countries.

Moreover, as the volume of experience increases, the National Christian Council in each country and the International Missionary Council centrally should continually make available a clear and accurate knowledge of the problems dealt with, the solutions attempted, and the failures and successes recorded.

In the finding and the training of the personnel needed for this service, the national Christian councils and the International Missionary Council could be of great assistance to missions and churches, not only by direct work of the councils, but also by initiating arrangements for coöperative enterprises by the missions concerned, or preferably wherever possible by the missions, the secular organizations, and the government together.

From time to time it will be necessary also to send round a country, or a larger or smaller area, an expert or experts in one or other line of rural service, to assist all concerned further to improve the quality of their service. In some of the larger areas, where the bulk of the population is distinctly rural, the National Christian Council of the country already needs a full-time officer to study and promote rural missionary service throughout the country.

We recommend that as soon as practicable the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world.

Conclusion

In this immense rural work the missionary enterprise faces a great opportunity. Much work is under way, but much of it does not adequately affect the life and work of the people. To be fully successful, it must redeem whole communities and bring them into a new and abiding social vitality, a truly Christian method of living together. The imperative need is for a statesmanlike program of rural missions:

1. As to adequate objectives.
2. As to coöperation of missionary agencies.
3. As to aggressive and concrete programs both for a national and area basis and for local community work.
4. As to financial support sufficient to carry on a real campaign in rural fields.
5. As to selection, enlistment, and training of workers.

We appeal to all boards, officials, missionaries, churches, to all other lovers of their fellow men, to assist in this work so vital to the world's welfare. The rural fields are indeed "white unto the harvest."

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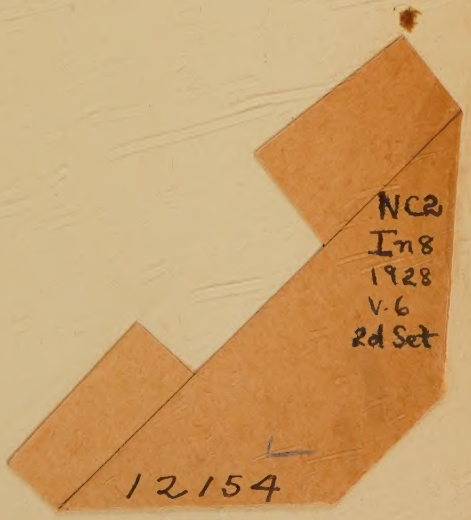
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